

Excerpts from my field diary (July 2009 onwards)

Pankaj Oudhia

Important Research Documents (Year 2006) on Traditional Healing in Indian state Chhattisgarh.

Pankaj Oudhia

Introductory Note

This important information remained hidden due to Ecoport policy. I am presenting it through this series. Although recent Ethnobotanical surveys resulted in new information and these documented are continuously getting new shape but I feel that it is still of much importance for the readers. The updated versions of these documents are present in CGBD database. The efforts are on to make CGBD database online.

Menstrual Troubles are taken seriously by Traditional Healers.

Pankaj Oudhia

Abstract

The traditional healers of Indian State [Chhattisgarh](#) use over 300 species of medicinal herbs in treatment of menstrual troubles. Over 120 expert traditional healers are giving their services to the patients. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh the author has collected much information on this aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

The traditional healers of Southern [Chhattisgarh](#) use medicinal herb Peng ([Celastrus paniculata](#)) in treatment of menstrual troubles. The patients are advised to consume the curry prepared from Peng leaves. This region is rich in wild population of this herb. At advanced stages the traditional healers use Peng in combination with other herbs. Before collection of Peng the healers irrigate it with specific extracts and leachates in order to make it medicinally rich.

The traditional healers of Chhattisgarh Plains use different parts of medicinal tree Doomar ([Ficus glomerata](#)) for these troubles. The patients are advised to consume the matured fruits of Doomar. The decoction prepared from Doomar bark is also used. The healers are in favor

of its long-term use.

The traditional healers of Ambikapur region use the medicinal [weed](#) Bariyara (*Sida acuta*). Its roots are used internally in combination with [cow](#) milk. The roots are collected before flowering. The healers of [Durg](#) region use different parts of Bambri (*Acacia nilotica*) trees. Bark is used more commonly. Bark is used both internally as well as externally. The healers of Bhopalpatnam region use different types of wild tubers for treatment. Among these tubers the use Vishnu Kand is most popular.

The use of bark and flowers medicinal trees Seeta Ashok (*Saraca asoca*) is also popular in Chhattisgarh. The use of these plant parts is also mentioned in reference literatures related to different systems of medicine in [India](#) but the healers use it in different ways also. The healers of Gandai-Salewara region use the stone of [Mango](#) in combination with other herbs.

The traditional healers take these troubles seriously and through traditional knowledge try to root out the troubles. There is a need to provide scientific base to this traditional knowledge. The efforts to conduct systematic clinical trials are in progress.

Related Ecoport Articles

[Traditional Medicinal Knowledge about medicinal herbs and insects in Indian State Chhattisgarh: Results of Ethnobotanical surveys conducted in year 2005.](#)

[Traditional Medicinal Knowledge about Herbal Tea in Indian State Chhattisgarh.4. Safed Dasmath Ke Chai.](#)

[Traditional Medicinal Knowledge about Herbal Tea in Indian State Chhattisgarh.13. Doomar Chhali Ke Chai.](#)

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[Crabs Are useful for Human As Well As Herbs.](#)

Related References

[Schellenberg R.](#) (2001) Treatment for the premenstrual syndrome with agnus castus fruit extract: prospective, randomised, placebo controlled study.

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IS **DIABETES** CURABLE ?

Pankaj Oudhia



Abstract

Is [diabetes](#) curable? The traditional healers of [Chhattisgarh](#) are having positive answers. But it should be caught in earlier stages they add. They also claim that by observing the activities of small children the possibilities of having diabetes can be judged. In rural and forest regions of the Indian state Chhattisgarh, the [traditional healers](#) take special care of

such children and avoid the chance of diabetes. The ethnobotanical and entomological surveys conducted in different parts of Chhattisgarh by the author have revealed that over 285 herbs are used traditionally in the treatment of diabetes.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

The use of paneer flowers is very popular among the traditional healers. The scientific name of paneer is [Withania coagulans](#). It is a close relative of Indian ginseng [Withania somnifera](#). The natural forests of Chhattisgarh are rich in its natural population. The patients are advised by the traditional healers to dip the flowers in a cup of water overnight and take the leachate internally next morning. Although the traditional healers are in favour of its long term use but by seeing initial progress they fix the duration of medication. Paneer plants are collected on special days after performing worship and uttering of Mantras. According to the traditional healers this worship makes the plants medicinally rich. They also offer specific herbal solution to the plants few days before the collection. The traditional healers of Southern Chhattisgarh use the insects feeding on paneer plants for the treatment.

Like other parts of [India](#), the use of gudmar ([Gymnema sylvestre](#)) plants is also very popular among the traditional healers. They use it alone or in combination of other herbs. Gudmar plants of cultivated origin are not considered suitable for the use.

The traditional healers have a unique diagnosis method. The healers of Southern Chhattisgarh use the local ant species Chapra ([Oecophylla sp.](#)) to find out the diabetic patients. In general this ant does not bite the diabetic patients. Chapra is popularly consumed in form of chutney in this region. Chapra and its eggs are used for treatment of many common diseases. The traditional healers of Chhattisgarh Plains use red velvet mite ([Trombidium sp.](#)), locally known as ranikeeda, to diagnose the [diabetes](#). The adults are released on patient's body. On the basis of their behaviour the healers draw conclusions. Trombidium is also used internally in treatment of diabetes. It is used in combination with other herbs also. This rain insect is collected during the rainy season and used round the year in dry form. Like Chapra, Trombidium is used to cure many common diseases. It is popularly used as an [aphrodisiac](#).

In Chhattisgarh over 150 traditional healers are having expertise in treatment of diabetes. They are using over 980 herbal formulations. The popularity of these herbal formulations among them indicates its efficacy. In general they do not disclose the formulations to any one. They do not charge fees for the treatment. Many healers take the minimal charges for herbs. The patients of both rural and urban regions are taking medicines from these healers.

The traditional healers blame the modern life style of Hurry, Worry and Curry responsible for the increasing number of diabetic patients.

In Chhattisgarh no effort is in progress to give recognition to this traditional knowledge. There is a

strong need to give recognition to this knowledge through systematic clinical trials. Through the joint efforts by the practitioners of modern systems of medicine and traditional healers, this target can be achieved.

Related Ecoport Articles

[Flowers can tell about your health: Unique Traditional methods of Diagnosis.](#)

[Traditional medicinal knowledge about herbs and insects used in treatment of Sick Cell Anaemia in Indian State Chhattisgarh.34. Wild fruit therapy by the Traditional Healers of Chhattisgarh Plains.](#)

[Traditional Medicinal Knowledge about Herbal Tea in Indian State Chhattisgarh.17. Nimbu Ke Chai.](#)

[Traditional Medicinal Knowledge about Herbal Tea in Indian State Chhattisgarh.26. Kasaundi Ke Chai.](#)

[Traditional Medicinal Knowledge about Herbal Tea in Indian State Chhattisgarh.31. Vakeri Ke Chai.](#)

[May I suggest some medicinal herbs for Parkinson's disease? 10. Less known use of common herb.](#)

[Working with the real health experts: the traditional healers of Chhattisgarh.](#)

[MEDICINE MITE.](#)

[Note on Scientific Report titled 'Traditional medicinal knowledge about herbs and herbal combinations used in treatment of Type II Diabetes in India with special reference to Chhattisgarh'.](#)

[Internet Links to Research Articles based on Ethnobotanical Surveys conducted in different parts of Chhattisgarh by Pankaj Oudhia.](#)

[Interactive Tables having information about use of Cochlospermum religiosum in treatment of Diabetes.](#)

[52 weeks schedules for Diabetes treatment..](#)

[Why your Methi is not giving desirable effects in treatment of Type II Diabetes?](#)

[Beeja can treat your Type II Diabetes but ---](#)

[Selection of medicinally rich Koha tree is a key to harness its potential in treatment of Type II Diabetes.](#)

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[Sels JP Flendrig JA Postmes TJ](#) (1987) The influence of guar-gum bread on the regulation of diabetes mellitus type II in elderly patients

[Vuorinen-Markkola H Sinisalo M Koivisto VA](#) (1992) Guar gum in insulin-dependent diabetes: Effect on glycemic control and serum lipoproteins.

[Liu S Manson J E Stampfer M J Hu F B Giovannucci E Colditz G A Hennekens C H Willett W C](#) (2000) A Prospective Study of Whole-Grain Intake and Risk of Type 2 Diabetes Mellitus in US Women

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[Rana T.S. Singh K.K. Rao R.R.](#) (1999) Studies on indigenous herbal remedies for diabetes mellitus in India.

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Herbs Tell Much About Surroundings.

Pankaj Oudhia

Abstract

“Herbs talk and inform about many things present in surroundings”. The [traditional healers](#) of [Indian State Chhattisgarh](#) claim. By simply observing any landscape they can tell much from presence of ground water to the possible production of specific agricultural crops. Through the ethnobotanical surveys conducted in different parts of Chhattisgarh the author has collected much information on this important aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

The traditional healers of [Chhattisgarh](#) Plains believe that when the natural population of common [weed](#) Machharia (*Corchorus sp.*) is high in any specific year, it means that the year will be the drought year. They change their plans as well as cropping pattern accordingly.

With the help of winter season [weed](#) [Krishnaneel](#) (*Anagallis arvensis*) the healers forecast the bad weather. The natives are also aware of this knowledge. Through this knowledge they protect the winter season crop mainly [Chana](#) ([Gram](#)) and [Tiwra](#) (*Lathyrus*) from bad weather. During rainy season [Kaua-Kaini](#) (*Commelina benghalensis*), a common [weed](#), is used for weather forecasting. Through the change in flower shape the healers get the information regarding bad weather.

In many parts of Chhattisgarh the land having natural population of [Parsa](#) (*Butea monosperma*) and [Char](#) (*Buchanania lanzan*) is not considered suitable for the cultivation of many crops.

The presence of [Koha](#) (*Terminalia arjuna*) trees and [Diar Bambi](#) (Termite Mound) is considered as rich source of ground water. Modern experts are also fond of the accuracy of this traditional

knowledge.

The healers informed that in specific tree species there are heavy flowering and fruiting in specific years. This phenomenon is used for the forecast of production of many agricultural crops. Heavy flowering in [Mahua](#) (*Madhuca latifolia*) trees is associated with the high production of Gahun ([Wheat](#)) crop. Heavy flowering in [Chirai Jam](#) (*Syzygium cumini*) trees are associated with the high production of [Til](#) ([Sesame](#)) and [Urd](#) ([Black Gram](#)) crops.

Heavy flowering in [Bakain](#) (*Melia azedarach*) trees is considered beneficial for fish production. Bakain trees are planted around fishpond in Chhattisgarh.

For the collection of wild herbs the traditional healers don't visit to the area having the rich population of [KeuKand](#) (*Costus speciosus*). Similarly the areas having rich population of [Kali Musli](#) (*Curculigo orchioides*) are not considered suitable for night stay.

Through the ethnobotanical surveys the author has collected the information on 2000 such beliefs and traditional uses. This knowledge is very popular among the healers. They are using it since generations without any modification. There is a need to search the science of this knowledge. The effects of tree flowering can be explained with the help of [Allelopathy](#).

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Traditional Ways to get Healthy Eyes.

Pankaj Oudhia

Abstract

In rural and forest regions of [Indian State Chhattisgarh](#), the natives are dependent on traditional healers for their health related troubles including eye troubles. The traditional medicinal knowledge about herbs is protecting the natives from eye related troubles. The ethnobotanical surveys conducted in different parts of Chhattisgarh by the author revealed that over 130 species of herbs are used alone or in combination with other herbs in treatment of eye related troubles. Through these surveys over 200 traditional healers have been identified so far. These healers are giving their free services to the patients.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

For the patients having advanced stages of blindness the traditional healers suggest the use of [first rainwater](#) collected from specific trees. These trees are [Neem](#), Katira and [Beeja](#). The rainwater is used both internally as well as externally. The small children are also advised to use this water in order to get protection from eye related troubles upto long time.

The traditional healers of Southern Chhattisgarh use the seed oil of medicinal herb [Peng](#) for the patients having poor eyesight. The natural forests are rich in natural population of [this herb](#). During the ethnobotanical surveys the author got the opportunities to meet and interact with the patients getting benefits from this oil. The results were amazing.

The patients are advised by the traditional healers to see specific flowers upto long time. According to them this is very promising treatment especially at initial stages. All flowers are not considered beneficial. In summer the patients are advised to see the [beautiful flowers](#) of [Parsa](#) and [Dhanbaher](#). The [flowers](#) of Parsa are used internally also for the treatment of night blindness.

During winter the natives are advised to walk bare foot on [Doob grass](#) covered with morning dew. This walk is considered beneficial for eyes. The traditional healers of Chhattisgarh Plains suggest the natives to walk on Gram ([Chana](#)) [fields](#) covered with dew. This walk is considered more beneficial than the walk on grass.

The healers use the common [weeds](#) in treatment of eye related troubles. [Santhi](#) is one of these weeds. The healers use it alone or in combination with other herbs in treatment of over ten types of eye related troubles. The curries prepared from rainy season weeds [Mungesa](#) and [Kaua-Kaini](#) are considered beneficial for eyes.

The use of [Gulbakawali flowers](#) is very popular among the healers having expertise in [treatment of Cataract](#). [Gulbakawali](#) is present in wild in few parts. In many parts it is under cultivation [as garden plant](#). The [flower extract](#) is used externally. [Gulbakawali Ark](#) of [Chhattisgarh](#) is popular in metros of [India](#). The traditional healers [extract the Ark through traditional methods](#). The traditional healers are in favor of [farming](#) but they are not in favor of its chemical farming.

The traditional healers of Gandai –Salewara region use [Satavar herb](#) for eye related troubles. In order to enrich the Satavar plants with medicinal properties the traditional healers irrigate it with the extract of Dhaman tree upto long time.

Most of the above mentioned traditional uses have yet not been reported in reference literatures related to different systems of medicine. The process of documentation of this vast knowledge is still

in progress.

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Future Heart Patients Must Be Identified From Childhood.

Pankaj Oudhia



Abstract

'Future [Heart](#) Patients Must Be Identified From Childhood'. The traditional healers of Indian State Chhattisgarh claim that through the behavior, food habits and health checkup, they can identify the future Heart patients. Such children are given special attention by the healers. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh, the author has collected and

documented much information on traditional medicinal knowledge about herbs and herbal formulations useful for heart patients. In Chhattisgarh, over 135 species of herbs are used traditionally for heart troubles.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

In Chhattisgarh Plains the use of Koha [*Terminalia arjuna*](#) bark is very common. The natives use it in different ways. Its use in form of tea is quite common. But the traditional healers prefer the use of bark leachate. Bark is dipped in water overnight. Next morning the leachate is given internally empty stomach. Koha bark is used in combination with other herbs also. In many parts the use of wooden glasses prepared from Koha wood is in practice. The glasses are filled with water and kept overnight. Next morning leachate is given internally. Every year the local herb collectors collect the Koha bark for local herb traders in bulk. There is a good demand of bark at national and international markets. Although bark is collected throughout the year but the traditional healers prefer its collection during winter season. Old trees are preferred for the collection of bark. The healers are in favor of its judicious use.

The traditional healers of Southern Chhattisgarh prepare special health drink using the roots of Kuru tree. This drink is considered beneficial both for the patients and the healthy persons. Many healers claim that this drink is a preventive to heart troubles. The healers of this region also use an herb named Duphania for heart troubles. The procedure to establish its botanical identity is in progress. Whole herb juice is used for treatment. The healers are not in favor of its long term use.

The traditional healers prepare garlands, locally known as Mala, of herb parts for heart patients. The patients are advised to wear it upto long time. Through the surveys the information on about 100 such garlands has been collected.

The traditional healers of Chhattisgarh Plains use specific soil for heart troubles. The soil is collected near to the Pipal [*Ficus religiosa*](#) trees. Old trees are preferred for the collection of soil. The healers have specific method and time for soil collection. The soil is used internally as medicine. The soil is used alone at initial stages and in combination with other herbs at advanced stages.

These traditional uses are very popular among the healers as well as natives. The natives of urban regions are among the patients of these healers. During the surveys the author has seen and met the patients from different parts of India. Most of the healers don't charge any fees for this treatment. Their main occupation is agriculture.

Although there are thousands of traditional healers giving their services to such patients but through surveys 635 specialist healers have been identified.

There is a need to document this important traditional medicinal knowledge and give recognition to

the healers. Also there is a need for systematic clinical trials in order to provide scientific base to this traditional knowledge.

Related Ecoport Articles

[Traditional Medicinal knowledge about common herbs used as Heart Tonic in Chhattisgarh, India : New comments.](#)

[Traditional Medicinal Knowledge about medicinal herbs Koha \(*Terminalia arjuna*\) and Sarphonk \(*Tephrosia purpurea*\) in Chhattisgarh plains, India : New comments.](#)

[Traditional Medicinal Knowledge about Herbs used in Treatment of Cancer in Chhattisgarh, India. 81. Uses of Koha \(*Terminalia arjuna*\). \(New comments\)](#)

[Make wooden glasses a part of your life to remain healthy.](#)

[Traditional Medicinal Knowledge about medicinal herbs and insects in Indian State Chhattisgarh: Results of Ethnobotanical surveys conducted in year 2005.](#)

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[Nieper HA.](#) (1978) Effect of bromelain on coronary heart disease and angina pectoris.

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Ignored Medicinal Rice in Chhattisgarh needing immediate attention.

Pankaj Oudhia



Abstract

[Chhattisgarh](#) is known as [Rice](#) bowl of [India](#). Since time immemorial rice is undercultivation in Chhattisgarh. Chhattisgarh is considered as one of the centres of Rice origin. This is the reason much diversity in Rice plants can be seen in the state. Although now a days Rice is undercultivation as food crop and there is no emphasis on quality and farmers are paying attention for quantity but in early days many high quality Rice varieties were undercultivation in the state. Badshah Bhog, Tulsi Manjri, Dubraj etc. are well known quality Rice with peculiar aroma. Chhattisgarh is also known for its Medicinal Rice. There are hundreds of plant types used traditionally as Medicinal Rice in almost all parts of Chhattisgarh. This is only region in the world where such large number of Medicinal Rice is available. Gathuan, Bhejri, Alcha, Laicha, Resari, Nagkesar, Kali Moonchh, Maharaji, Baisoor, Udanpakharu etc. are some promising examples.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

Gathuan is used for the problem of Gout. New mothers are suggested to take cooked grains of Alcha in order to treat their children having boils. Medicinal [Rice](#) Karhani is given for Rheumatism. To regain the vigor and strength after the childbirth the new mothers are advised to take Maharaji Rice grains. Nagkesar is considered boon for the patients having the problem of respiratory troubles. Resari is used as animal tonic. The cattle facing the problem of placenta retention are given Medicinal Rice Bhejri with Gud (Jaggery). The cooked grains of Laicha is given to the

pregnant women in order to protect the new borne from skin disease called Laicha. The patients having poor vitality are suggested by the traditional healers to take the cooked grains of Udanpakharu. The plant juice of Kalimoonchh is considered beneficial for skin troubles. It is applied externally.



These are some Medicinal Rice types about which the information is available in form of document. [There are hundreds of Medicinal Rice plants about which the information is still](#)

[undocumented](#). Through the ethnobotanical surveys conducted in different parts of Chhattisgarh, I have tried to document this important traditional medicinal knowledge. I have written over 450 research articles on this aspect.



In Chhattisgarh very few traditional Medicinal Rice types are undercultivation. The introduction of High Yielding Varieties has limited the area under Medicinal Rice. There is no systematic market for Medicinal Rice. The farmers were growing it to cater their own needs. The varieties giving higher yield and returns motivated the farmers to stop the farming of Medicinal Rice. Fortunately we still have few farmers who have cultivated Medicinal Rice in early days. [Shri Sahadev Chouhan](#) from Khudmudi village was in surprise that why the modern youth is asking for Medicinal Rice, a thing of past. He was cultivating ten types of Medicinal Rice types earlier. He has also used it successfully for the health care of his family members.

At present the traditional healers, aware of medicinal qualities of Medicinal Rice are cultivating Medicinal Rice but at very small scale and to fulfill their requirement round the year. This is positive sign that these traditional healers are still using it as medicine. But most of the healers are very old and if their knowledge is not documented timely we will loose it with the healers.

Besides using the Medicinal Rice the natives and traditional healers also use the insects attacking on these plants as medicine. They prepare different herbal dishes using Medicinal Rice. These herbal dishes are not only tasty but also used to treat many diseases. The soil collected near to the medicinal rice plants is considered as medicinal soil. Possibly the Allelochemicals released from Medicinal Rice roots enrich the soil. Even the [weeds](#) growing in association with Medicinal Rice plants are considered as medicinally useful. You can imagine the extent of damage caused due to introduction of new high yielding varieties.

The traditional healers engaged in using Medicinal Rice informed that they grow it organically. There is specific time of sowing and harvesting. Also there is specific traditional method for preparation of Rice based dishes. At Germplasm centre of Indira Gandhi Agricultrual University, [Raipur](#) many of the above mentioned Medicinal Rice types can be seen but there are many questions regarding its genetic purity. They are raising it by adopting modern farming practices. Although they are growing it organically but seed treatment is done by chemical fungicide. Also they are not evaluating the medicinal properties of these types. They are growing it every year. Many traditional healers informed that Medicinal Rice should not be raised every year. There is a need to document

the traditional medicinal knowledge about Medicinal Rice without any delay. Also there is a need to establish separate Germplasm for the Medicinal Rice and in this process the help of expert Traditional Healers should be taken. The commercial cultivation of Medicinal Rice should also be promoted .I feel that through Medicinal Rice types the Chhattisgarh farmers earn much and make the proverb "The paddy and poverty goes together" absolutely wrong.

Related Ecoport Articles

[Panacea of healers - MATI, the Soil.](#)

[Shurbut And Medicinal Rice Cure Vomiting.](#)

[Traditional Medicinal Knowledge about Herbs used as Supplement in Main Treatment of AIDS \(Acquired Immuno Deficiency Syndrome\) in Chhattisgarh, India. 281-345.](#)

[Traditional Medicinal Knowledge about medicinal herbs and insects in Indian State Chhattisgarh: Results of Ethnobotanical surveys conducted in year 2005.](#)

[Traditional medicinal knowledge about herbs and insects used in treatment of Sickle Cell Anaemia in Indian State Chhattisgarh.26. Use of Chuhka.](#)

[Traditional medicinal knowledge about herbs and insects used in treatment of Sickle Cell Anaemia in Indian State Chhattisgarh.51. Use of Medicinal Rice.](#)

[Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations. 3. Use of Karpasa-Pupika.](#)

[Some promising investment projects for proposed Food Park in Chhattisgarh, India.](#)

[Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations. 10. Laja Yog.](#)

[Internet Links to Research Articles based on Ethnobotanical Surveys conducted in different parts of Chhattisgarh by Pankaj Oudhia.](#)

[Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations. 19. Mash Payas.](#)

[Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations. 30. Payas \(Chakradatt\).](#)

[PLANT VS. PLANTS : Results of Survey conducted in Lohandiguda and Tokapal \(Bastar\) region during August, 2006.](#)

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WILD Herbs Can Protect From Fire And Burns.

Pankaj Oudhia

Abstract

Since generations the traditional healers and natives of Indian State Chhattisgarh are using herbs and herbal formulations to protect themselves and their houses from wild fire. They have learnt the use of these herbs from Mother Nature and as traditional knowledge practicing it sincerely without any modification. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh the author has collected information on over 235 species of herbs.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

In early days when war was common, the natives were using fire as weapon. In order to get protection from this fire the soldiers were using special herbal paste. This paste was considered beneficial for skin also. With the help of this paste the soldiers were protecting themselves successfully. Now a days this knowledge is becoming obsolete as the days of war are over. Also we have lost many senior healers due to age. During the surveys the healers informed that they use hundreds of herbs to prepare different types of formulations. The herbs named Korkand, Thuhar, Fudhar and Hadjod are common ingredients in all the formulations. All these herbs are well known in the region. The natural forests are rich in its wild population. In many parts of the state these herbs are used to treat the burns. The healers informed that after forest fire the injured wild animals use specific herbs for treatment. They have learnt these uses from wild animals.

The traditional healers of Pendra region informed that these herbal formulations are also effective to make fire proof houses. They claimed that they are using this traditional knowledge successfully since generations.

This unique traditional knowledge can be a boon for the modern fire fighters. Also it can protect the patients getting injuries from fire every year around the globe. There is a need for systematic research on this aspect and establish the science of this traditional knowledge.

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Traditional Use of Excreta as Medicine : Unique Traditional Knowledge Needing Attention from Scientific Community.

Pankaj Oudhia

Abstract

Although the word 'Coprotherapy' has yet not coined for any alternative system of medicine but the traditional healers of Indian State Chhattisgarh are using animal excreta since generations as medicine. The excreta are used both internally as well as externally. The use of Cow dung as medicine is popular in many parts of India but the use of other excreta is unique traditional knowledge that is in practice in Chhattisgarh. Through the Ethnobotanical and Ethnozoological surveys conducted in different parts of Chhattisgarh the author has collected much information on this unique aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

In general, the traditional healers do not inform the patients about the use of excreta. When it is used internally, it is given with some carriers like Jaggery or Banana. Many herbs particularly aromatic herbs are added in it in order to hide its odd smell. The traditional healers informed that food material on which the animals feed plays important role in making the excreta rich in medicinal properties. Many times the healers feed specific animals under their supervision with controlled diet. On specific day and time the excreta is collected. In Northern and Southern Chhattisgarh over 150 traditional healers are using excreta in their routine practice. The traditional healers of Chhattisgarh Plains are also aware of this use.

The traditional healers of Northern Chhattisgarh use the excreta of rat in combination of medicinal herb Bariyara (*Sida acuta*) externally to suppurate the immature boil. In combination with Kukronda (*Blumea lacera*) this excreta is used in treatment of bleeding piles, externally.

The traditional healers of Chhattisgarh Plains use the excreta of common Housefly in treatment of vomiting. In Chhattisgarh, Housefly is used as medicine in treatment of many common diseases both internally as well as externally.

The healers consider the excreta of Paveva (Pigeon) useful for face care. The excreta of caterpillars feeding on *Datura* leaves is used by the natives to make the alcoholic drink more strong. This use is popular in many parts of the world.

The excreta of Donkey are considered as promising hair tonic. The dried excreta are burnt and ash is collected. The ash is used to wash the hairs. This treatment is having positive impact on hair growth. It is a boon for the patients having the problem of Alopecia. The use of Goat excreta is also very popular among the traditional healers. In combination of over 25 herbs, the healers prepare herbal formulations. These formulations are used internally in treatment of gynecological diseases.

These uses are still very popular among the traditional healers. This popularity indicates its efficacy. Although this traditional knowledge has been documented through over 100 research articles by the author but much knowledge is still undocumented. This unique knowledge is waiting for recognition from scientific community.

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Make wooden glasses a part of your life to remain healthy.
(Unique Traditional Medicinal Knowledge of the [Indian](#) State of [Chhattisgarh](#)).

Pankaj Oudhia



Abstract

Over 136 types of trees are used traditionally in [Chhattisgarh](#) to prepare wooden glasses and bowls. The traditional healers use it in treatment of many common as well as complicated diseases. This age-old knowledge is still in practice in different parts of Chhattisgarh and natives are taking advantage of this knowledge.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

The wooden glasses and bowls prepared from forest trees Koha [*Terminalia arjuna*](#), Beeja [*Pterocarpus marsupium*](#), Jhau [*Tamarix aphylla*](#), Amla [*Tamarindus indica*](#), Bael [*Aegle marmelos*](#), Mahua([*Madhuca sp.*](#)), Parsa [*Butea monosperma*](#), Char [*Buchanania lanzan*](#) etc. are very common in use. The Ethnobotanical surveys conducted by the author in different parts of [Chhattisgarh](#) since the year 1994 revealed that the traditional healers of almost all parts of Chhattisgarh are aware of these wooden glasses and bowls.

They suggest the natives to make it a part of their regular life in order to get protection from many diseases throughout the life. They recommend its regular use since childhood. The glasses and bowls are used for

treatment also.

The patients having heart related troubles are advised to use glasses prepared from Koha wood. Koha grows as common tree in forests. Its natural population is remarkably high at Chhattisgarh Plains. It is considered as promising indicator of ground water. The patients having stomach related troubles are advised by



the traditional healers to use the wooden glasses prepared from Bael wood. Bael is a common tree of religious and medicinal importance in Chhattisgarh. Bael plant parts are used in treatment of stomach related troubles in [Ayurveda](#). The patients having the problem of spleen related troubles are suggested to use the wooden bowls prepared from Jhau. Jhau is a tree of arid region but its natural

population is present in Chhattisgarh.

All trees are not considered suitable for the preparation of glasses and bowls. The traditional healers of different regions have different criteria to select potential trees. Old trees are preferred. The trees injured by the lightning are also considered full of energy but the glasses are made from it for recent use only. After selecting the potential trees the traditional healers apply specific herbal solution near to the root zone of these trees.



The wood is collected three days to one week after the application. According to the traditional healers this treatment activates the medicinal contents of wood. On previous night the healers visit to the trees and perform worship. Next morning the wood is collected and pieces are dipped again in specific herbal solutions upto long time. After this duration the glasses and bowls are prepared. It is a very time taking procedure and requires much patience. But surprisingly the healers don't charge much for it. The average price is 20-30Rs. per glass.

The patients are advised to fill the glasses and bowls with water at night and take the leachate next morning. The leachate is taken empty stomach. The traditional healers are not in favor of its long term use. The use is continued with regular treatment. At initial stages the use of glasses and bowls are considered enough. One glass is used upto many months.

The glasses made up of Beeja wood are popular in many parts of India. Other glasses and bowls have not gained much popularity. In market Beeja glasses are available at fairly high prices. When these glasses were shown to the traditional healers, they rejected it by saying that it is only the wood and the wood is not collected by adopting standard procedures. Many traders collect these glasses from the traditional healers as patients and sell it to national and international markets at fairly high prices. They also inform their customers that the glasses remain effective only upto a week. By this way the

customers have to buy it more frequently and the traders get good returns.

The traditional knowledge about these glasses and bowls is unique in sense that these are in use in Chhattisgarh only. Its popularity among the traditional healers clearly indicates its efficacy. The author has documented the traditional medicinal knowledge about it in Chhattisgarh but much knowledge is still undocumented. Like other traditional healers, the expert healers using these glasses are having no recognition in Chhattisgarh. Their valuable knowledge is ending with them. Unfortunately no effort is in progress to understand this traditional knowledge and to give recognition to the healers. The state authorities can generate much revenue from this knowledge as well as by establishing small industries to prepare these glasses and bowls under the supervision of the traditional healers. The revenue can be used for the welfare of traditional healers. This step will generate confidence among the traditional healers and more healers will come forward to share their knowledge.



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Thirteen New Species of Safed Musli (*Chlorophytum sp.*) found in Chhattisgarh, India.

Pankaj Oudhia

Abstract

Safed Musli is known as wonder crop among the [Indian](#) farmers and herb experts because of its medicinal properties, uses and profitability. The natural forests of [Indian state Chhattisgarh](#) are rich in wild population of this herb. Most of the species are having nomenclature and scientific identity. During the Ethnobotanical surveys conducted in different parts of Chhattisgarh, the author has found thirteen new species of [Chlorophyllum](#) and documented the traditional medicinal knowledge about these species.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

Over 250 species of [Chlorophytum](#) have been reported around the world. Chlorophytum species are used as indoor plants in [Australia](#) where as in [Africa](#) it is used as medicine. In [India](#) the distribution of Chlorophytum is limited to few states. Chhattisgarh is one of these states. Since generations Safed Musli is a part of traditional system of medicine. Its all parts are used both internally as well as externally in treatment of many common diseases. The traditional healers informed that they identify different species from its medicinal properties.



In general, the Musli plants do not grow in waterlogged soil. In forests of Southern Chhattisgarh a new species of Musli is present having capacity to grow in waterlogged soil. This species can tolerate the [drought](#) condition to some extent also.



In { {Bhopalpatnam}e} region of Chhattisgarh, a new species was found, having the capacity to attract the insects. During the surveys high population of [Rice swarming caterpillar](#) was found of this species. Initial trials have shown that this species can be used as guard crop for Rice crop.

Due to dormancy in tubers Musli grows only during rainy season. After this season the tubers remain in dormant stage inside the soil upto March-April. During surveys a new species of Musli was found at Gandai-Salewara region having no [dormancy](#). The species is having very large leaves.

In Northern Chhattisgarh another new species was found having the plant size 10-15 times more than the [Chlorophytum tuberosum](#). This new species grow in soil rich in [organic matter](#).

The Lal Musli having the red coloured tubers also grows in forests. It is also a new species. The traditional healers use this species in treatment of blood related troubles.

The author is in contact with the research organisations for nomenclature of these new species. He wants to name the species on the basis of the names of the traditional healers who have discovered these species and using it as medicine. These traditional healers are Mr.B.Rao Godbole, Manrakhan Kashyap, Dorelal, Ravi Kumar, Budharuram and Dhanuhar.



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Traditional Uses of Diseased Plant Parts as Medicine.

Pankaj Oudhia



Abstract

When diseases attack the wild herbs the traditional healers of Indian state [Chhattisgarh](#) celebrate. They use [diseased plant parts as medicine in treatment](#) of many common as well as complicated troubles. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh, the author has collected information on over 180 species of herbs having diseases and its traditional medicinal uses.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

The traditional healers of Chhattisgarh Plains use the virus infested yellow leaves of medicinal herb



Kevatch [*Mucuna pruriens*](#) as medicine for skin related troubles. The leaves are collected and used just after the initiation of disease. Fresh Kevatch leaves are not used for this purpose.

The natural forests are rich in wild population of Parsa [*Butea monosperma*](#) trees. Parsa trees blooms in spring. All trees don't flower. According to the traditional healers it is due to specific disease. The flowerless diseased trees are considered suitable for preparation of medicine. The healers claimed that the diseased trees are more rich in medicinal properties

than healthy trees.

Every year in winter Kuthua [*Xanthium strumarium*](#) plants are covered with fungal infection called Powdery Mildew. According to the Agricultural experts this weed acts as alternate host for this fungus. They suggest the destruction of diseased plants. But for the traditional healers of Northern Chhattisgarh, the infestation is good sign. They use both powder and leaves as medicine.

The traditional healers of Gandai-Salewara region use the Kali Musli [*Curculigo orchioides*](#) plants attacked by leaf spot disease as medicine. The healers collect and keep these leaves carefully for the future use. They use these leaves both internally as well as externally in treatment at advanced stages of many diseases.

During the collection of Kukronda ([*Blumea lacera*](#)) plants the traditional healers never miss to check the roots. If the roots are infested with root rot disease, the healers prefer such plants. According to them the infestation is a sign of plants rich in medicinal properties. Kukronda grows as wasteland weed in Chhattisgarh.

The use of diseased plant parts as medicine is mentioned in traditional systems of medicine in India especially in Ayurveda. The use of virus infested white leaves of Doobi [*Cynodon dactylon*](#) in treatment of liver complaints is well known.

Although the traditional healers are not aware of the science of this use but they have deep faith in this traditional knowledge and they are practicing it without any modification. There is a need for documentation of this knowledge and also for systematic clinical trials to establish the science of this traditional knowledge.

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Lightening is benefical too.

Pankaj Oudhia

Abstract

Every year hundreds of trees injured due to lightening, during rainy season are cut , considering it useless. For the traditional healers of [Indian](#) state [Chhattisgarh](#) these trees are sources of valuable medicine. They use it both internally as well as externally in treatment of many diseases.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

During rainy season the expert [traditional healers](#) can be seen in search of trees injured very recently due to lightening. On the risk of their lives they try to get the trees as soon as possible. According to them the delay results in loss of vigor of trees and its parts. Specific parts are collected and after coming back to village the parts are dipped in specific herbal solution. The purpose of dipping is to protect the vigor of collected parts. This herbal solution is prepared from many native herbs. The plant parts can be kept in this solution upto many months. The traditional healers of Southern Chhattisgarh informed that in injured trees the medicinal properties increase many folds. Also the trees secrete the substances that make the specific parts medicinally rich. There is no scientific base of this claim and as traditional knowledge the healers are practicing it sincerely with standard method. They have deep faith in this knowledge. Its popularity among them clearly indicates its efficacy.

The traditional healers use the specific plant parts as last hope when all available remedies fail to give desirable effects. These parts are not considered safe for healthy natives. The healers keep it away from the approach of children. The patient having snake bite is also not allowed to use these parts in any form. The traditional healers of Chhattisgarh Plains believe that the judical use of these parts can give new life to nearly dead patients. The healers of Northern Chhattisgarh use these plant parts in treatment of intense pain. It is considered as a boon for the [cancer](#) patients having pain. The healers of Southern Chhattisgarh use it internally more commonly. All the healers are not in favor of its long term use.

Through the ethnobotanical surveys conducted in different parts of Chhattisgarh since year 1994, the author has documented the information on this unique traditional medicinal knowledge. This knowledge is in practice in Chhattisgarh only. The laboratory studies conducted by the author have revealed that the leachates of these plant parts are having positive impact on the growth of many plants. The leachate collected from injured Parsa ([*Butea monosperma*](#)) trees is having positive impact on germination of medicinal plant Sargandha([*Rauvolfia serpentina*](#)). Poor germination is a major problem in commercial cultivation of this herb.

In [Homoeopathy](#), the medicine named *Electricitas* is used. This remedy is prepared by saturating the tincture with Electric waves. The patients having troubles due to thunderstorm or when the symptoms aggravate during this season, the patients are advised to take this remedy. The use of trees injured due to lightening is not known in other parts of the world.

This unique knowledge is limited to very few traditional healers. Most of these healers are over 80 years. They are practicing this knowledge sincerely. It is a need of the day to document this knowledge. There is also a need for systematic scientific trials to give scientific base to this knowledge. The scientific explanation will encourage the natives of coming generation to adopt it easily.

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Panacea of healers - MATI, the Soil.

Pankaj Oudhia



Abstract

The soil makes the plants rich or plants make the soil rich in medicinal properties? According to the traditional healers of [Chhattisgarh](#) both components of nature enrich each other. They use different types of soil in treatment of over 30 common as well as complicated diseases. The science of use of Soil as medicine i.e. Pelopathy is having deep roots in Chhattisgarh.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

Chhattisgarh is known as [Rice](#) Bowl of India. Besides commercial Rice, the state is rich in wild population of Medicinal Rice. In early days Medicinal Rice types were under cultivation in the state. The traditional healers of Chhattisgarh Plains were using the soil collected around the Medicinal Rice Baisur plants in treatment of old headache. The soil collected from the root zone of Karhani is considered beneficial for the patients having the problem of paralysis. Freshly collected soil is used externally. The soil from Rice fields having heavy infestation of Brown leafhopper is used for skin related troubles. As the Medicinal Rice is vanishing the important knowledge about the soil is also ending.

The traditional healers of Northern Chhattisgarh identify the medicinal properties of soil through the weeds growing on it. The soil having larger population of common weed Kaua-Kaini [Commelina benghalensis](#) is considered beneficial for the patients having Eye related troubles. The soil having large population of Bemchi (*Psoralea corylifolia*) herb is considered beneficial for blood related troubles.

The traditional healers of Southern Chhattisgarh consider the soil collected from Rice fields the best,

as medicine. The soil of Kodo millet fields comes in second preference whereas the soil collected from Maize fields is preferred least. The soil is collected from fields where organic farming is in practice. The soil of fields having chemical farming is considered safe for use as medicine by the healers.

The traditional healers of Chhattisgarh use the soil collected from [Termite](#) mound in treatment of many diseases. Every year Foot and Mouth disease in cattle causes great harms. The traditional healers consider this soil useful for this disease. It is used both as curative and preventive to Foot and Mouth disease. The pregnant women are advised by the healers to take this soil internally in small quantities. It is considered as tonic. The traditional healers use the soil collected by wasp as medicine for the same purpose.

The soil around the Safed Musli (*Chlorophytum* sp.) plants is considered beneficial for old patients having poor vitality.

Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh since year 1994, the author has collected and documented much information on this important aspect. But much knowledge is still undocumented. With the help of new branch of science [Allelopathy](#), he is trying to explain the science of these traditional uses.

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First Rains in [Chhattisgarh](#): A vital source of Nature's remedy.

Pankaj Oudhia



Abstract

In Indian metros the natives try to protect themselves from first Monsoon rains as due to its acidic nature it causes harms to health specially to hairs but for the traditional healers of Indian state Chhattisgarh this rain is a boon for the natives and they use the rain water throughout the year as a valuable source of medicine. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh I have collected much information on this important aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

During rains the healers do hardwork to collect the rainwater as much as possible .The traditional healers have traditional storage methods to store this water for use round the year. In general earthen pots are used for storage. The traditional healers of Southern Chhattisgarh informed that the rainwater collected directly is most precious. They give second preference to rainwater collected from herbs and third preference to the rainwater



collected after reaching to the soil. They further informed me that the water of other rains is less effective in terms of its effects on health.

The traditional healers of Chhattisgarh use the first rain water as medicine both alone and in combination with other herbs. There are over 135 types of herbal formulations considered incomplete without the first rain water. The traditional healers of Chhattisgarh Plains informed that this first rainwater is having positive impact on germination of many medicinal herbs like Bramhi and

Punarnava.

The traditional healers of Northern Chhattisgarh advise the patients having skin related troubles to take bath with this water. Its internal use in small amount is considered beneficial for stomach related troubles. The healers also use the rainwater collected from herbs as medicine.

In Chhattisgarh this traditional knowledge is becoming obsolete as very few traditional healers are practicing this important knowledge. They have deep faith in this knowledge. This knowledge is in practice in very few parts of the World. There is a need to conserve this knowledge. Through the systematic research on this aspect with the help of experts of modern system of medicine will provide scientific base to this traditional knowledge.

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Use Weeds to Weed Out the Sickness.

Pankaj Oudhia



Abstract

Around the world the farmers see the [weeds](#) as unwanted plants and every year agrochemicals worth millions dollars are dumped on agricultural fields in the name of weed control. In Indian state [Chhattisgarh](#) the natives and traditional healers earn additional income by uprooting and selling the weeds to local herb traders and according to them every plant is having some uses. They also consume weeds in form of curry, both for taste and good health. They have in depth traditional medicinal knowledge about weeds. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh, the author has collected much information on this important aspect. Over 350 species of herbs are used as curry, traditionally.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

The names of these [weeds](#) are on fingertips of every one even small children at rural and forest regions. [Charota](#), [Muscaini](#), Bambi, [Kaua-kaini](#), Machharia, [Bathua](#), [Karmatta](#), Tinpania, Barra – the list seems endless. The natives get this natural remedy without paying any cost. The collection of weeds results in removal of these plants from crop fields. This novel approach is known as Management Through Utilization. The natives of Chhattisgarh Plains informed that these [weeds](#) save the expense of costly vegetables available in market. They are aware that how the modern chemical farming has made these vegetables less tasty and full of toxins. They said that these vegetables are suitable for natives living in urban areas and having no option.

The traditional healers are aware of the [health benefits](#) of the curries prepared from [these weeds](#). The leaves of rainy season weed [Charota](#) are used as curry. Its one season use protects the natives from joint pains round the year. Winter season weed [Bathua](#) is used for worm related troubles. It flushes

out the intestinal worms. Bathua sag (Curry) is also considered beneficial for the patients having the problem of Leucoderma. The field workers working at submerged [Paddy](#) fields are suggested by the traditional healers to consume the leaves of [Gumma](#) as curry. It is common belief about Gumma that its regular use develops a specific smell inside the human body that repels the snakes and scorpions away. The patients having kidney related troubles are suggested by the healers to consume Muscaini leaves. Muscaini grows as rainy season weed.



The traditional healers of Southern Chhattisgarh informed that through this knowledge and use the natives save much of their health expenses. In urban areas the practitioners of modern system of medicine release notice every year in local newspapers that the consumption of these weeds can cause health problems as these plants grow in polluted areas. The natives are aware of this fact. The weeds are collected from organic farming fields only. The polluted areas are not the problem in rural and forest regions.

The popularity of these uses among the natives clearly indicates its efficacy. There is a need for systematic research so that through this unique traditional knowledge the whole world community can be benefited.

Related Ecoport Articles

[Exotic Weeds are Not A Problem For The Traditional Healers.](#)

[Medicinal Weeds Helps in Flushing the Intestinal Worms Out.](#)

[Traditional medicinal knowledge about herbs and insects used in treatment of Sickle Cell Anaemia in Indian State Chhattisgarh. 2. Use of common weed.](#)

[Traditional medicinal knowledge about herbs and insects used in treatment of Sickle Cell Anaemia in Indian State Chhattisgarh. 3. Use of seasonal weed.](#)

[Traditional Medicinal Knowledge about Herbs used as Supplement in Main Treatment of AIDS \(Acquired Immuno Deficiency Syndrome\) in Chhattisgarh, India. 281-345.](#)

[Traditional medicinal knowledge about herbs and insects used in treatment of Sickle Cell Anaemia in Indian State Chhattisgarh.5. Use of Spiny weed.](#)

[Traditional medicinal knowledge about herbs and insects used in treatment of Sickle Cell Anaemia in Indian State Chhattisgarh.6. Use of Rice Weed.](#)

[Traditional medicinal knowledge about herbs and insects used in treatment of Sickle Cell Anaemia in Indian State Chhattisgarh.13. Use of Kuthua weed.](#)

[Traditional medicinal knowledge about herbs and insects used in treatment of Sickle Cell Anaemia in Indian State Chhattisgarh.14. Use of Rainy season potherb.](#)

[Traditional medicinal knowledge about herbs and insects used in treatment of Sickle Cell Anaemia in Indian State Chhattisgarh.19. Use of Raksi.](#)

[Allelopathic effects of selected weeds on crops.](#)

[Internet Links to Research Articles based on Ethnobotanical Surveys conducted in different parts of Chhattisgarh by Pankaj Oudhia.](#)

[Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations. 26. Dadrugajendrasingho Lep.](#)

[PLANT VS. PLANTS : Results of Survey conducted in Lohandiguda and Tokapal \(Bastar\) region during August, 2006.](#)

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Diar ([Termite](#)) Can Help You In Fight With Diseases.

Pankaj Oudhia



Abstract

In general Termite is considered, as enemy to farmers as well as common person but for the traditional healers of [Indian State Chhattisgarh](#) Termite is a source of valuable medicine. They are using Termite in treatment of over fourteen diseases both internally as well as externally. It is in use for both humanbeings and cattle. Through the ethnobotanical and Ethnozoological surveys conducted in different parts of Chhattisgarh, the author has collected valuable information on this aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

Although all stages of Termite are used as medicine traditionally but the use of Termite queen is very popular among the traditional healers. The queen is used as aphrodisiac. It is given to the newly wed couples as gift. In Chhattisgarh the natives as well as healers prepare different dishes using Termite queen. These dishes are given to the patients recovering from exhaustive diseases and the women after childbirth. The nature of queen is considered hot. The traditional healers of Chhattisgarh Plains informed that the judicious use of queen develops natural resistance in body and helpful in treatment of modern diseases like AIDS.

The soil of Termite mound is having multiple traditional uses. The herbs growing on and around the mound are considered rich in medicinal properties. The healers informed that around this mound specific herbs grow and these herbs don't found elsewhere. They give the example of Bambi Bhaji. This specific herb is used traditionally as medicine. It is also a popular potherb. Its long time use results in removal of toxins present inside the body. The patients having snakebite are suggested by the healers to take this herb upto long time.

The soil of mound is considered good for many agricultural crops. The farmers engaged in cultivation of medicinal crops mix this soil with farmyard manure. The presence of this soil near to the base of Rose plants protects it from insects. The traditional healers engaged in preparation of Gulkand use this soil specially. The healers of Southern Chhattisgarh consider the soil of Termite mound beneficial for the medicinal trees like Harra, Bahera ,Sirsa etc..

Termite mound is home for snakes. These snakes feed on rats. This is the reason the farmers avoid the destruction of mound. The Almond growers take the service of Termite to peeling the soft fruit cover. The flights of winged adults are considered as a sign of bad period for health. The natives are advised to take special precaution during this period.

These traditional uses of Termite are very popular. This popularity clearly indicates its efficacy. Every year much agrochemicals are dumped on earth to manage these creatures. These traditional uses open a door to new field on which our researchers can focus their studies.

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Flowers can tell about your health: Unique Traditional methods of Diagnosis.

Pankaj Oudhia



Abstract

The traditional healers of [Chhattisgarh, India](#) practice their knowledge in remote areas far from modern medical as well as diagnostic facilities. From common to complicated, all types of diseases are treated by these health experts. They adopt unique traditional diagnosis methods to identify the disease and the root cause of patient's problems. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh since year 1994 the author has collected and documented these traditional methods.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

Married couples having no child, when approach to the traditional healers, the traditional healers suggest them to urinate on Lauki ([Bottle Gourd](#)) plants separately many times in a day (and many times upto several days). By observing the change in growth and behavior of treated plants the healers identify the partner actually having the problem. After this confirmation the main treatment starts. The healers of different regions use over 30 species of plants for the same purpose.

With the help of hair lice the traditional healers tell the pregnant women about the sex of unborn. This method is very popular among the traditional healers and its popularity clearly indicates its efficacy.

The traditional healers of Southern [Chhattisgarh](#) use the native [Red Ant](#) to identify the patients having the problem of Diabetes. In other parts of Chhattisgarh many related species of Red Ant are used to diagnose the types of fever.

The healers of Northern Chhattisgarh take the help of wild animals to diagnose the human diseases. The help of monkeys is taken very commonly. The traditional healers of [Ambikapur](#) region informed that the behavior of Monkey changes in presence of patients having mental troubles. With the help of this behavior the healers diagnose the problem.

Flowers especially wild flowers play an important role in traditional diagnostic methods. The patients are advised to wear garland prepared from different flowers. The garland is kept in touch of patient's body. The change in appearance and smell are the criteria by which the healers diagnose the trouble. The traditional healers of Chhattisgarh Plains suggest the patients to wear special cloth dyed with [Harshringar](#) flowers. In case of Jaundice the colour of cloth changes. The healers use it as curative also. The patients are advised to wear it till complete cure.

The author has collected the information on over 500 traditional diagnostic methods. Much knowledge is still undocumented. These methods are not only effective but also very cheap.

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Herbal Ways to Manage Haemophilia.

Pankaj Oudhia

Abstract

Haemophilia is incurable as it is a genetic problem but what the traditional healers of Indian State Chhattisgarh do when such patients approach to them. They simply put herb juice or combination of herbs on parts from where the blood is oozing. Through this traditional knowledge they stop the bleeding and through internal treatment try to manage the problem forever.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

In Chhattisgarh, large number of patients is having this genetic problem. They are dependent on costly blood coagulants. It is not only out of reach from the poor patients but also it is not readily available in rural and forest areas. Such patients try to protect them from injuries up to long time and this protection makes them dependent on other family members. In case of small children it is very difficult to avoid injuries. I got opportunities to meet many such helpless patients and their worried



family members.

These patients find a ray of hope from the traditional healers of Chhattisgarh using herbs and herbal formulations both internally as well as externally to treat such patients. Most of the healers don't charge any fees for their treatment. Even they don't take the cost of herbs but they don't disclose the herbs or herbal formulations using. As traditional knowledge they want to keep it secret. Through the Ethnobotanical surveys conducted in different parts of

Chhattisgarh, the author has collected much information on this aspect. Many healers aware of importance of on-going documentation work disclosed few herbs used in treatment. The healers of Chhattisgarh use the plant parts of forest tree Mahua (*Madhuca* sp.) to stop the bleeding. The liquor prepared from Mahua fruits is having the capacity to stop any type of bleeding. The natives of forest region are also aware of this knowledge. This liquor is becoming a boon for the child patients. The traditional healers of Northern Chhattisgarh use the herb Gunja (*Abrus precatorius*) internally. The patients are advised to keep the fresh root in mouth and swallow the juice slowly. The healers give this treatment under their supervision.

In Chhattisgarh only 20 traditional healers are having the expertise in treatment of Haemophilia. Through interaction with them the list of over 175 herbs have been prepared. These herbs are well known in Chhattisgarh for their blood clotting properties. Most of these herbs grow as common weed. The expert healers informed that through the combinations of these herbs this trouble can be managed.

The most effective combination I have found is the special herbal oil prepared by the traditional healers of Southern Chhattisgarh. They use five types of herbs to prepare this oil but they don't inform about the contents. The healers of Gandai-Salewara region use the herb locally known as Rawan Kand for the treatment. The effort to identify this herb is in progress.

The use of above mentioned herbs is not reported in reference literatures but in fact this use is saving hundreds of lives every year in Chhattisgarh. The higher number of success stories encourages us to give attention towards this important traditional medicinal knowledge. I feel that there is a need for systematic research on this aspect without any delay. This unique knowledge can provide great relief to the patients around the world.

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Real health experts of [Chhattisgarh](#) “Traditional Healers”: Waiting for recognition and honor from civil society.

Pankaj Oudhia



Abstract

[Chhattisgarh](#) is known for its rich bio-diversity. The natural forests are rich in valuable medicinal herbs and animals. The natives and traditional healers have rich traditional medicinal knowledge about herbs. In rural and forests regions the natives are still dependent on natural herbs and insects for the treatment of common as well as complicated diseases. Over 6000 traditional healers are giving their free services to the natives . Although there is no treatment of advanced stages of [cancer](#), [AIDS](#) and [sickle cell anaemia](#) in modern system of medicine but in Chhattisgarh the traditional healers are using their knowledge about herbs to manage these problems. They are not only providing the relief to such patients but also engaged in search of new herbs and herbal formulations. [Tree shade therapy](#), [Coprotherapy](#), [use of herbal glasses](#) and [bowls](#) etc. is gifts of these traditional healers to the world community.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

Over 17 percent population of Chhattisgarh is affected by [Sickle cell anaemia](#). Blood transfusion is [only treatment](#) the practitioners of [modern systems of medicine](#) suggest [to the patients](#). In the state, the effort to identify the [number of patients](#) is in good progress but the authorities are not having any information of [its treatment](#). [The traditional healers of Chhattisgarh](#) are [providing relief](#) to [such patients](#). There are [hundreds of such healers](#) in the state. [A well known traditional healer](#) of Mudpar village [Shri Hanumat Prasad Verma](#) simply informs the [patients](#) that [Sickle cell anaemia can be treated](#) with the help of Indrajau ([Wrightia tinctoria](#)) but [the patients](#) want to take [this medicine](#) by his hand. [According to them the healer](#) gives [this medicine](#) with blessings. [Long queue of patients](#) can be seen at his home. You will be surprised to know that he charges nothing for his treatment even not the cost of herbs. According to him, he will loose [the knowledge of using herbs](#) if he will ever charge for it. This is the story with [most of the traditional healers](#). They earn [their livelihood from farming](#). Shri Verma informed that many Allopaths collect [the medicine](#) from him in bulk and in form of capsule give to their patients at very high cost. These medical practitioners are well known for expertise [in treatment of Sickle cell anaemia](#).

When the all hopes of cancer patient's end at modern hospital, the medical practitioners suggest the family members of patients to try the [herbal formulations of traditional healers](#). [The traditional healers](#) of Southern Chhattisgarh are well known for their expertise in treatment of cancer. [The healers](#) have complaint. According to [them](#) the patients at last stage approach to [them](#) and if they fail to provide any relief they are blamed. In most of the cases their remedies [give much relief from intense pain](#). They claim that at initial stage they can manage this trouble with the help of their traditional knowledge.

Few months back a youth with [AIDS](#) approached to me with complaint that he is having the diarrhoea and the modern practitioners have surrendered by saying that diarrhoea can be treated but the [diarrhoea](#) with [AIDS can not be treated](#). As last hope I suggested him to take the services of traditional healers. Although the traditional healers are not aware of word [AIDS](#) but they treated the youth and got success in controlling the diarrhoea. His treatment is in good progress. The youth is full of hope and good health.

There are hundreds of [success stories](#) in Chhattisgarh. These stories motivated me to document the [traditional medicinal knowledge](#) about [herbs and healer's knowledge](#) without any delay. My over 10,000 research articles are available on-line but [this knowledge](#) is [like a drop in ocean](#). [Much knowledge is still undocumented](#).

In [African](#) countries the authorities are understanding [the contribution and role](#) of [these traditional healers](#) to make the society free from diseases. These countries are in process of giving recognition and legal status to [their knowledge](#). Unfortunately in India [the traditional healers](#) are still [considered as Neem Hakims \(quacks\)](#). [Their free services](#) are illegal and there is a provision of punishment to such healers. I feel that now the time has come to understand the [importance of traditional knowledge](#) and to give recognition to [these traditional healers "Real health experts"](#).

During [the ethnobotanical surveys conducted in different parts of Chhattisgarh](#) I have observed that we are loosing [these traditional healers](#) very fastly. [Their knowledge](#) is ending with them, as most of

[the traditional healers](#) are having no faith on their young generation. [They are](#) afraid of its misuse. The young generation is also not showing interest. This is not a good sign. There is need to give proper attention on this aspect without any more delay.

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Sanjivani Booti of [Chhattisgarh](#): Needing Conservation Efforts.

Pankaj Oudhia

Abstract

With the help of Sanjivani Booti the life of Laxman was saved during [Ramayan](#) era. The herb experts are in search of true Sanjivani Booti mentioned in [Ramayana](#). For the traditional healers of Indian State [Chhattisgarh](#) the herb named Kalihari (*Gloriosa superba*) is Sanjivani Booti. They use it in treatment of many complicated diseases when all available remedies fail to give desirable results, as last hope. The Ethnobotanical surveys conducted in different parts of Chhattisgarh by the author revealed that Kalihari is one of the important remedies for cancerous wounds.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

Locally [Kalihari](#) is known as Sand-Sadni or Jhagadhin. In general the natives don't plant it in their homegardens. It is common belief among them that the presence of this herb causes family dispute and tension. In fact [Kalihari](#) is very poisonous plant and due to its lethal effects possibly the ancestors have associated the story of dispute so that the natives keep distance with this herb. The poisonous nature of Kalihari can be understood by its popular use as Herbal Cyanide by the Tamil rebels in [Sri Lanka](#). Colchicine is a natural chemical responsible for its poisonous properties.

For the Horticulturist Kalihari is Glory Lily. It is planted in gardens in many parts of the world for its [beautiful red flowers](#). Due to these flowers it is named as Agnishikha in Sanskrit. The seeds and [tubers](#) of Kalihari are used as medicine. Kalihari is used as best medicine for gout in modern system of medicine. It is also used in Agriculture for mutation studies.

The senior traditional healers of [Chhattisgarh](#) informed that in early days they were using [Kalihari](#) plant parts in treatment of wounded soldiers particularly the soldiers wounded by poisonous arrow. They use this herb alone and in combination with other herbs in form of over 50 formulations. The natural forests of Chhattisgarh were rich in [Kalihari](#) population. Due to its increasing demand in national and international drug markets, its unscientific exploitation is becoming common. The wild collection is posing threat on its natural population. The healers of Gandai region showed me the spots from where [Kalihari](#) was collected in bulk by the greedy traders and today they have to go very far in search of this herb. Unfortunately the name of Kalihari is not in the list of herbs on which state authorities are focusing the conservation efforts.

The herb growers of Chhattisgarh have initiated [its commercial cultivation as medicinal crop](#). But the area under cultivation is not enough to reduce the pressure on natural population. Also farmers are growing it by using chemical inputs. The healers don't use the produce of chemical farming.

Kalihari – the Sanjivani Booti of modern era needs timely conservation efforts Also there is a need to conduct systematic clinical trials to provide scientific base to this traditional knowledge.

Related Ecoport Articles

[Impact of Globalization on Biodiversity with Special emphasis on Livelihood of poor and marginalised : A case study of Raigarh Region, Chhattisgarh, India.](#)

[NATIONAL RESEARCH SEMINAR ON HERBAL CONSERVATION, CULTIVATION, MARKETING AND UTILIZATION WITH SPECIAL EMPHASIS ON CHHATTISGARH “THE HERBAL STATE” DEC. 13-14, 2001](#)

[Organic Production of Medicinal, Aromatic and Dye-yielding Plants \(MADPs\). With inputs from FRLHT.](#)

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Don't kill Houseflies: Use it for your hairs.

Pankaj Oudhia



Abstract

Believe it or not! But it is true. The traditional healers of [Chhattisgarh](#) suggest the patients having common hair problem to use special oil prepared from Makkhi (Housefly). The ethnobotanical surveys conducted by the author in different parts of Chhattisgarh, India since year 1994 revealed that over 225 species of herbs and thousands of herbal formulations are used by the traditional healers for hair care.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

To prepare special oil, [Houseflies](#) are collected and dipped in base oil. As base oil [Til \(Sesame\)](#) oil is used. The mixture is kept under sunlight upto many days and then under moonlight for many nights. After preparation of special oil it is filtered and used externally. According to the traditional healers this oil not only helps in regaining the natural colour but also it promotes new hair growth. As traditional knowledge most of the healers kept it secret. They invest much time and effort to prepare it but most of the healers don't charge any fees for this oil having miraculous effects.

I got opportunity to interact with many patients getting benefit from this oil. They were very happy and satisfied with its performance. Although aware of its contents I also tried it with much success. Many healers add herbs in it but most of the healers are not in favor of any addition. The purpose of addition is to create confusion about actual ingredient i.e. Housefly.

Every year Hara Maho, [Green leafhopper](#) causes much damage to Rice crop. You will be surprised to know that for the traditional healers these insects are a source of valuable medicine. The traditional healers of Chhattisgarh Plains use it to prepare special oil for Hair care. This oil is considered as a boon for the patients having baldness. The insects collected from organically grown Rice crop are preferred for the preparation of oil. The senior healers still remember early days when [Medicinal Rice types](#) were undercultivation. According to them the insects feeding on Medicinal [Rice](#) are considered more potential for preparation of oil.

Among the natives the use of [Neem](#) seed oil is very popular. Due to its specific bad smell this oil is not getting popularity among the natives of young generation. Neem oil is considered beneficial for lice problem. It also promotes the hair growth. From small children to senior natives, all use Neem oil especially in rainy season. During public meeting you can smell this oil easily.

Although the [weed](#) scientists have declared [Bhengra \(Eclipta alba\)](#) as problematic weed in Rice fields but the natives not only use this so-called weed as



medicine but also they earn an additional income by selling it in local markets. Bhengra is a local name of Bhringraj. Bhringraj oil holds a reputed position as Hair oil in [Ayurveda](#). The natives use the fresh juice of whole plant. They also use it to prepare herbal oil.

In Chhattisgarh, different types of soil are also used to wash the hairs. This use is still popular in rural and forest regions. The soil collected from [Medicinal rice fields](#) is used by the traditional healers as hair growth promoter. The soil from Termite mound is also used in many parts of Chhattisgarh.

For the problem of Dandruff, the use of Seetaphal ([Annona squamosa](#)) leaves is popular among the traditional healers as well as the natives. The leaves are used in form of decoction. The eyes are protected during its use, as decoction is considered harmful to the eyes.



The traditional healers suggest the natives to plant the useful herbs in home gardens and use it for hair care. They are not in favor of using modern chemical based products.

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Wild Trees contribute in Crop Production.

Pankaj Oudhia

Abstract

In general, the farmers root out any tree present in surrounding of their crop fields. The forestry experts are also not in favor of presence of all types of trees in or around crop fields. But the experiences of the natives of [Indian State Chhattisgarh](#) are different from experts. Since generations they are aware of beneficial effects of Wild trees present in surroundings. They consider it as nature's arrangement. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh, the author has collected much information on this important aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

The natives of Chhattisgarh Plains consider the presence of Parsa ([Butea monosperma](#)) trees around the [Rice](#) and [Gram](#) crop fields beneficial. Butea is locally known as Parsa. It is well known tree of medicinal importance in Chhattisgarh. Its presence is associated with the high production of these



crops. The reference literatures suggest that the presence of Parsa tree in any area indicate that the land is degraded and having poor fertility but the natives has an opposite opinion.

The presence of Beeja ([Pterocarpus marsupium](#)) trees in surroundings is considered beneficial for legume crops like [Pigeon Pea](#) and [Green Gram](#). Beeja is well known tree having multiple uses. The use of its wood in treatment of Diabetes is well known. According to the natives of Narharpur region Beeja trees contributes in higher

production.

The natives of Northern Chhattisgarh give more importance to Kathal ([Jackfruit](#)) trees around Rice fields. The older the trees the more will be the positive effects. The natives use the extracts and leachate of different parts of Kathal also for Rice production. Summer season crops are also taken in fields having Kathal trees in surroundings.

The crops prone to diseases and insect attacks are taken in fields having Karra ([Cleistanthus collinus](#)) trees in surroundings. This tree is well known for its insecticidal properties in Southern Chhattisgarh. Its presence is considered as protection against natural enemies. The natives informed that the extracts of Karra plant parts are having negative impact on germination of many problematic weeds also.

The natives of Gandai-Salewara region consider Dhaman tree good for Rice crop. The presence of [Neem](#), Tinsa and Beeja are considered beneficial for climbers. All trees are common in this part of

Chhattisgarh. The fields surrounded by Char ([Buchanania lanzan](#)) trees are considered good for the cultivation of Maize crop.

Besides agricultural crops the natives specially traditional healers are aware of the information that how the presence of specific trees help in making the medicinal crops rich in medicinal properties. The commercial cultivation of Sarpagandha ([Rauvolfia serpentina](#)) is considered best in fields having a group of trees like [Senha](#), [Harra](#), [Tinsa](#) and [Koria](#). The fields surrounded by [Jhau](#) and [Koha](#) trees are beneficial for the commercial cultivation of [KeuKand](#) and [Gulbakawali](#). Through the Ethnobotanical surveys the information on over 350 species of trees has been collected so far. The surveys are still in progress.



Although the natives are practicing this traditional knowledge since generations but they are unable to describe the science of its promising effects. It is a responsibility of our researchers to provide scientific base to this valuable knowledge. Many senior traditional healers informed that the natives have gained this knowledge by visiting forests and observing nature's experiments.

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Traditionally Used Appetite Suppressant Herbs: Needing Scientific Trials.

Pankaj Oudhia



Abstract

Since generations the Appetite Suppressant Herbs (ASH) are in use in [Indian State Chhattisgarh](#). In early days when war was common and the soldiers have to pass much time without food, the ASH were not only providing relief from hunger but also giving an additional energy for fight. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh, the author has collected information on over 55 species of herbs that are in use as Appetite Suppressant.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

Among the traditional healers the use of medicinal herb [Apang](#) is very popular. Its seeds are used for this purpose. The seeds are cooked like [rice](#) and a teaspoonful of cooked seeds is given internally. According to the traditional, healers this dose is enough for one week. Many healers use its roots also. Seeds are used in combination of other herbs also. The traditional healers of Southern Chhattisgarh informed that they use it for special occasions. They are not in favor of its long-term use. The cooked seeds are also served during religious fast particularly when fast is for several months. Apang grows as wasteland [weed](#) throughout the state. Its all parts are used in traditional system of medicine. In forest and rural regions of Chhattisgarh Apang based many herbal dishes are also prepared. These dishes are given to the patients having poor vitality and to the new mother just after the childbirth.

The traditional healers of Chhattisgarh Plains use a rare species of [Leucas](#), locally known as Gumma, as ASH. It is consumed during rainy season in form of curry. Its off-season use is not recommended. The traditional healers informed that although it is a promising appetite suppressant but its long-term use results in weakness. The use of Parsa ([Butea monosperma](#)) plant parts is also in

existence in many parts.

Many senior traditional healers informed that they are having ten types of herbal formulations having multiple uses. These formulations are used basically for dental care. After the use, if the formulations are swallowed, it acts as Appetite Suppressant.

As it is peace time and war is becoming a thing of past, we are loosing both the experts of this unique traditional knowledge as well as the knowledge. This knowledge is very valuable for modern people working in remote areas like military persons. Also ASH can be used to fight with obesity. In this context there is a need to conserve this knowledge and to conduct systematic clinical trials to provide scientific base to the traditional knowledge about ASH.

Internet Link

[Botanical.com Articles](#). Link checked on 2006-10-24.

Original Research Document

<http://ecoport.org/ep?SearchType=earticleView&earticleId=254&page=-2>

For complete document please see CGBD Database.

Tired of Sleeping Pills, TRY Traditional Ways for Sound Sleep.

Pankaj Oudhia



Abstract

For the patients having the problem of Insomnia, the traditional healers of [Indian](#) State [Chhattisgarh](#) are having specially prepared pillows and bed. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh the information on over 215 species of herbs has been collected by the author the herbs are used both internally as well as externally. As traditional knowledge the healers are practicing this knowledge without any modification.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

In general, the [floss](#) of Semal ([Bombax ceiba](#)) is used to prepare pillows and bed. For the patients of Insomnia the healers suggest the use of Fudhar ([Calotropis gigantea](#))



floss.

The pillows and bed having this floss are having many beneficial effects. Its regular use brings sound sleep. The traditional healers of Southern [Chhattisgarh](#) use these pillow and bed for the patients having joint pains. Many times the patients

feel uneasy when Fudhar floss is used alone. In such case the healers mix Fudhar and Semal floss in different ratio. Fudhar grows as [wasteland weed](#) in Chhattisgarh. It is popularly used as folk medicine. Both *Calotropis gigantea* and *Calotropis procera* are available but the healers prefer the



first species.

The traditional healers of Chhattisgarh Plains use the floss of aquatic weed [Typha](#) for the same purpose. It is used to prepare pillows for poor patients. It is not less effective than Fudhar



floss.

The traditional healers of Northern Chhattisgarh suggest the patients to put [Nirgundi](#) wood piece under the head (or pillow) in order to get sound sleep. The children having the problem of nightmares are specially suggested to use it. Nirgundi is planted in home gardens in this region. It is common belief among the natives that the presence of this tree protects the family from evil spirits. The natives also use all parts of Nirgundi as home remedy. The traditional healers of Chhattisgarh Plains prepare wooden bed using Nirgundi wood. Old trees are preferred for the collection of wood.

The healers prepare herbal oil using native herbs. These preparations are used externally to massage sole and head. The traditional healers of Southern Chhattisgarh suggest the patients to wear the herbal Mala (garland) prepared from Rakhi ([Passiflora incarnata](#)) flowers. It acts in miraculous way especially at initial stages. In general this plant is grown in home gardens as ornamental. In [Homoeopathy](#), the drug prepared from Passiflora is used for Insomnia.

The healers also use Sarpagandha ([Rauvolfia serpentina](#)) roots for Insomnia. Both species i.e. *R. serpentina* and *R. tetraphylla* are used for this purpose. The natives take it under the supervision of the healers. Sarpagandha of cultivated origin is not preferred for the preparation of medicine.

Although most of the healers are aware of herbs useful for Insomnia but through the Ethnobotanical surveys over 400 traditional healers have been identified having expertise in treatment of Insomnia. Most of the healers want to keep their traditional knowledge secret. They are worried about its future, as the young generation is not willing to continue this practice. This observation indicates that there is a need for documentation and conservation of this knowledge. Also there is a need to honor these healers so that their coming generation can understand its importance.

Internet Link

[Botanical.com Articles](#). Link checked on 2006-10-24.

Original Research Document

<http://ecoport.org/ep?SearchType=earticleView&earticleId=256&page=-2>

For complete document please see CGBD Database.

Earthworms Are Traditional Healer's Friend Too.

Pankaj Oudhia



Abstract

Since time immemorial Earthworms are considered as farmer's friend. In Indian State [Chhattisgarh](#) Earthworms are used traditionally as medicine. As friend of Traditional Healers they are helping in treatment of over 18 types of common diseases. Earthworms are used both internally as well as externally. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh the author has collected valuable information on this aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

The traditional healers of [Chhattisgarh](#) use [Earthworms](#) mainly in treatment of troubles related to urinary system. They use the dead [Earthworms](#) in form of aqueous paste. The paste is applied externally on pelvic region. It helps the patients having the problem of urine retention. At advanced stages the decoction of [Earthworm](#) is given internally.

After childbirth the exhausted women are given [Earthworm](#) internally in form of herbal dishes. It helps in regaining the vitality. Many healers use it in combination with other herbs.

The traditional healers of Gandai-Salewara region consider the internal consumption of Earthworm beneficial for the digestion especially after the non-vegetarian food items. The healers also suggest the male partners of newly wed couples to consume the herbal dishes having [Earthworm](#). It acts as aphrodisiac as well as tonic.

The traditional healers of Chhattisgarh prepare special oil by boiling Earthworm in Sarson (Mustard) oil. This oil is used as last hope in treatment of paralysis when all available remedies fail to give desirable effects. This oil is very popular among the traditional healers. In order to make it more effective they add many herbs in it.

The excreta of Earthworm are considered beneficial for the patients having the problem of Migraine. It is used externally in form of paste. Internally these excreta are given in small doses to the patients having poor vitality.

The traditional healers are practicing this ancient knowledge without any modification. They collect the Earthworms at night. The area having rich population of fireflies are considered best for the collection of Earthworm. The healers avoid the use of exotic breeds of Earthworm that are becoming popular among the organic growers using vermiculture technology.

This traditional knowledge is limited to very few traditional healers. There is a need to document this knowledge. Also there is a need for systematic clinical trials to provide a scientific base to this knowledge.

Internet Link

[Botanical.com Articles](#). Link checked on 2006-10-24.

Original Research Document

<http://ecoport.org/ep?SearchType=earticleView&earticleId=287&page=-2>

For complete document please see CGBD Database.

Get Sound Health through Herbal Cloths.

Pankaj Oudhia



Abstract

The use of Herbal Cloths is in practice since generations in Indian State [Chhattisgarh](#). These special cloths are prepared from specific plant parts. Many times normal cloths are coloured with the help of herb parts. Herbal Cloths are recommended both for the normal person as well as patients. The traditional healers use it as supplement treatment along with main treatment of diseases. Through the ethnobotanical surveys conducted in different parts of Chhattisgarh the author has collected the information on over 500 types of Herbal Cloths. All types are in use in different parts of Chhattisgarh.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

The patients having the problem of Jaundice are suggested by the traditional healers to wear cloth coloured with Harshringar flowers. By the change in colour the healers get the information on intensity of disease. For cure the patients are advised to wear cloths coloured with Parsa ([Butea monosperma](#)) flowers. Every week old cloths are changed.

The patients having poor vitality are suggested by the traditional healers to wear specially prepared cloth. This cloth is prepared from fibers of medicinal herb Sun ([Crotalaria juncea](#)). Many healers suggest the common natives to wear this cloth in normal days especially during transitional (change of weather) period. According to the traditional healers this cloth protects the body from germs.

For bodyache the traditional healers of Chhattisgarh Plains suggest the patients to wear herbal cloth coloured with Koha ([Terminalia arjuna](#)) bark. Koha is well known tree in Chhattisgarh. This use is very popular among the drummers who have to play the drums whole night.

For mental tension the natives are advised to wear Herbal Cloth coloured with [Sindoori](#) flower extract. Sindoori is a Lipstick tree of Chhattisgarh. After the systematic treatment of snakebite the traditional healers suggest the patients to wear the cloth coloured with Shikakai ([Acacia concinna](#)) bark. According to the traditional healers this cloth helps the patients to get rid from vertigo common after snakebite.

The healers are using these cloths since generations. Its popularity among them clearly indicates its efficacy. This is unique knowledge but in absence of proper documentation and scientific base the natives of modern generation are not taking interest in this knowledge. There is a need to honor and give recognition to the expert healers and to establish Herbal Cloth based cottage industries in order to generate employment opportunities through local resources.

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[Botanical.com Articles](#). Link checked on 2006-10-24.

Original Research Document

<http://ecoport.org/ep?SearchType=earticleView&earticleId=288&page=-2>

For complete document please see CGBD Database.

Herbs Protect From Bad Effects of Afeem ([Opium](#)).

Pankaj Oudhia

Abstract

The medicinal herbs of [Chhattisgarh](#) can help the patients having the health problems due to over consumption of [Afeem \(Opium\)](#). The traditional healers use over 55 species of medicinal herbs for this purpose. These herbs not only help the patients to get rid from the habit of taking Afeem but also nullify its harmful effects. Through the Ethnobotanical surveys conducted in different parts of Indian State Chhattisgarh the author has collected much information on this aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

To nullify the harmful effects of [Afeem](#) poison the traditional healers of [Chhattisgarh](#) Plains use the bark of medicinal tree Pipal ([Ficus religiosa](#)). The bark is used in form of decoction. The patients are advised to take the decoction up to long time. Many healers add the Doomar ([Ficus glomerata](#)) bark with Pipal bark during the preparation of decoction in order to get more promising effects. Old trees of Pipal and Doomar are considered best for the collection of bark.

The use of Neem leaf extract is also very popular among the traditional healers. The traditional healers of Bagbahera region use the leaves of medicinal tree Bhirra ([Chloroxylon swietenia](#)) useful. The healers of Gandai-Salewara use the medicinal herb Bhuineem ([Andrographis paniculata](#)) in order to nullify the harmful effects of Afeem. The taste of this herb is very bitter. It is given in form of decoction. The regular use of this decoction helps the patients a lot. The natural forests of this region are rich in wild population of Bhuineem. The healers use this rainy season herb round the year.

The natives of Chhattisgarh Plains use many home remedies for this purpose. The use of Hing ([Asafoetida](#)) is very common. The traditional healers of Nagri-Sihawa region use special herbal combination. In this combination [Ajwain](#) and [Saunf](#) play important role. The healers also add about 18 species of herbs in it. This combination helps the patients to get rid from the habit of Afeem consumption. This combination is very popular among the traditional healers.

The above mentioned examples are enough to indicate the richness of traditional medicinal knowledge about herbs on this aspect. The patients taking modern Opium based painkiller can also be benefited with this traditional knowledge.

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[Botanical.com Articles](#). Link checked on 2006-10-24.

Original Research Document

<http://ecoport.org/ep?SearchType=earticleView&earticleId=695&page=-2>

For complete document please see CGBD Database.

Wild herbs and Home Remedies Treat [Vertigo](#).

Pankaj Oudhia

Abstract

The traditional healers of [Indian State Chhattisgarh](#) use over 75 species of herbs in treatment of Vertigo. Although the healers give emphasis in search of root cause and systematic treatment but in case of emergency they use specific herbs. Through the Ethnobotanical surveys conducted in

different parts of Chhattisgarh the author has collected many interesting information on this aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

In general the traditional healers use the herbs having intense aroma in treatment of Vertigo. The patients are advised to inhale the herb. Also the herbs are burnt and fumes are directed into the nose. Among the traditional healers of Pendra region the use of Bach ([Acorus calamus](#)) is popular. The leaves and rhizomes are used for treatment.

The traditional healers of Northern Chhattisgarh use the roots of medicinal tree Munga ([Moringa oleifera](#)) in treatment. The root extract is applied into the nose. At advanced stage the root extract is used in combination with other extracts.

Among the natives of Chhattisgarh Plains the use of Piaz ([Onion](#)) is popular. Piaz juice is used both internally as well as externally. Internally the patients are advised to take roasted Piaz with cow ghee. Externally the juice is applied into the nose. The traditional healers are aware of this use and they give recognition to it.

The traditional healers of Kanker region use the leaves of medicinal [weed](#) Fudhar ([Calotropis gigantea](#)) for treatment. The leaves are roasted in cow ghee and lukewarm leaves are tied on forehead. Old leaves are preferred for the use. The healers of Keshkal region use the medicinal herb Baibirang ([Embelia ribes](#)) for this purpose. Its fruits are used in form of Mala. The patients are advised to wear this Mala up to long time in order to avoid the future attack. The natural forests are rich in wild population of this herb. The healers of Sukma region use medicinal herb Reetha ([Sapindus emarginatus](#)). The leaf juice is applied into the nose.

Although all traditional healers treat the patients having this trouble but through the ongoing Ethnobotanical surveys the efforts to identify the expert healers are in progress.

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Tree Barks Stop Internal Bleeding.

Pankaj Oudhia



Abstract

The traditional healers of [Indian](#) State [Chhattisgarh](#) use over 180 species of medicinal herbs in treatment of internal bleeding. Besides first aid measures they also give emphasis on long term treatment. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh the author has collected many interesting information on this aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

The traditional healers of different regions use different herbs in treatment. The healers believe in the use of single herb but at advanced stage they use herbal combinations. The traditional healers of Chhattisgarh Plains use the bark of medicinal tree Koha ([Terminalia arjuna](#)) for treatment. The juice of freshly collected bark is given to the patients. In order to enrich the bark with medicinal properties the healers irrigate the trees with specific herbal extracts and leachates. At advanced stages the healers mix the juice of Ama ([Mango](#)), Jam ([Guava](#)) and Chiraijam ([Syzygium cumini](#)) leaves with [Koha](#) bark juice. The healers of Gandai-Salewara region use the bark of medicinal tree Padri ([Stereospermum personatum](#)) with Koha bark juice.



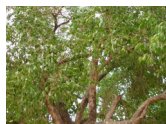
The traditional healers of Kanker region use the bark of medicinal tree Parsa ([Butea monsperrma](#)) for internal bleeding. The bark is used in many ways .It is given in form of juice, Many healers roast it with the help of cow ghee and give it to the patients. The Parsa trees growing near to the Karra ([Cleistanthus collinus](#)) trees are not considered useful for the collection of bark.



The traditional healers of Northern Chhattisgarh use the medicinal herb Arusa

([Adhatoda vasica](#)) in treatment. They prepare special herbal combination by mixing the flowers, leaves and roots of Arusa plants. This combination is popular among the healers. The healers of Pendra region use the medicinal herb Bhramarmar. Its bark is used for this purpose. The bark is used in critical condition when all remedies fail to give the desirable effects. The healers of Rengakhar region use the roots of medicinal herb Dashmool ([Asparagus racemosus](#)) for treatment. The healers of Keshkal region use Nishoth ([Ipomoea turpethum](#)) and Char ([Buchanania lanzan](#)) for this purpose.

Every year thousands of patients loss their lives due to internal bleeding. The traditional medicinal knowledge about herbs in Chhattisgarh can play an important role in providing great relief to the patients.



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Over 110 species of medicinal herbs are used for **Tuberculosis**.

Pankaj Oudhia

Abstract

The traditional healers of [Indian State Chhattisgarh](#) use over 110 species of herbs in treatment of tuberculosis. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh 90 traditional healers having expertise in treatment of tuberculosis have been identified so far. These healers are in favor of long term treatment of this trouble.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

Among the traditional healers of [Chhattisgarh](#) the use of medicinal herb [Arusa](#) (*Adhatoda vasica*) is popular. [Arusa](#) is used both alone and in combination with other herbs. All parts of Arusa are used for treatment. The [leaves](#) and flowers are used most commonly. The natural forests are rich in wild population of this herb. In order to enrich the Arusa plants with medicinal properties the traditional healers use specific herbal extracts and leachates. The healers of different regions use different types of extracts and leachates for this purpose. The healers of Northern Chhattisgarh use herbal tea

prepared from Arusa leaves .The patients are advised to take it regularly with regular treatment. The healers of Southern Chhattisgarh use wild species of [Haldi \(Turmeric\)](#) with Arusa. According to them the Haldi species increase the effects of Arusa to many folds.

The healers of [Bilaspur](#) region use the medicinal herb [Asgandh](#) (*Withania somnifera*) for treatment. At initial stages [leaves](#) are used whereas at advanced stage [roots](#) are used. The healers give more importance to the Asgandh of forest origin.

The healers of [Rajnandgaon](#) region use the [leaves](#) of [Darmi](#) in form of juice for treatment. The patients are advised by the healers to take this juice up to long time. The traditional healers of [Raipur](#) region use the medicinal herb [Petha](#) (*Benincasa hispida*) for this trouble. The flower extract is used for this purpose. The healers of Chhattisgarh Plains use the [bark](#) of medicinal tree Koha (*Terminalia arjuna*) for treatment. It is well known tree in the region. The bark is used in powder form. At advanced stage Koha bark is used in combination with other herbs.

The healers also use many medicinal [weeds](#) in treatment. The use of [Chirchita](#) (*Achyranthes aspera*) is common in almost all parts of Chhattisgarh. The traditional healers of [Kanker](#) region use many wild tubers for treatment.

Most of the traditional healers keep their knowledge secret in order to avoid its commercial exploitation. The efforts to aware the healers about the importance of traditional medicinal knowledge are in progress.

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<http://ecoport.org/ep?SearchType=earticleView&earticleId=691&page=-2>

For complete document please see CGBD Database.

Tree Bark and Medicinal Weeds Cure the Injuries of Sharp Weapons.

Pankaj Oudhia



Abstract

The traditional healers of [Indian State Chhattisgarh](#) use over 115 species of medicinal herbs in treatment of wounds due to sharp weapon. In ancient time this knowledge was very useful in treatment of the injured soldiers. The injuries from sword and arrows were common in ancient time. Due to lack of proper conservation this important knowledge is in danger in Chhattisgarh. Through the Ethnobotanical surveys in different parts of Chhattisgarh an effort has been done to document this important traditional medicinal knowledge.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

The traditional healers of [Chhattisgarh](#) Plains use the medicinal [weed](#) Sarphonk ([Tephrosia](#)

[purpurea](#)) in treatment. The roots are used in form of aqueous paste. The paste is applied many times till complete cure. The roots collected before flowering are considered best. The use of another medicinal [weed](#) Ekdandi ([Tridax procumbens](#)) is also popular among the traditional healers. The juice of whole herb is used for this purpose. This juice is not only having the capacity to stop the bleeding but also it enhances the healing process. Tridax grows in [wastelands](#) as weed.

The traditional healers of Northern Chhattisgarh use Chirchita ([Achyranthes aspera](#)), Arusa ([Adhatoda vasica](#)) and Doobi ([Cynodon dactylon](#)) in same way. In normal cases Doobi is used whereas at advances stages Arusa is used. Its leaf juice is applied externally.

The traditional healers of Southern Chhattisgarh use the wild species of Haldi ([Turmeric](#)) for treatment. The healers of Bagbahera region use the bark of medicinal tree Pipal ([Ficus religiosa](#)) for treatment. The bark is used in form of decoction. Old trees are considered more useful for the collection of bark. The healers of [Durg](#) region use the bark of medicinal tree Doomar ([Ficus glomerata](#)) in same manner but young trees are considered safe for the collection of bark. The healers of [Dhamtari](#) region use the bark of Koha ([Terminalia arjuna](#)) trees. Bark is used in form of decoction as well as dry powder.

In remote areas of Chhattisgarh the healers many species of wild herbs. The identity of most of these herbs has yet not been established. The above mentioned examples are enough to show the richness of traditional medicinal knowledge about herbs used in treatment of injuries due to sharp weapons. There is need to popularize this knowledge among the natives of present generations.

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Original Research Document

<http://ecoport.org/ep?SearchType=earticleView&earticleId=690&page=-2>

For complete document please see CGBD Database.

Wild Species of Haldi are used for [Urticaria](#) Management.

Pankaj Oudhia



Abstract

[Urticaria](#) is considered as root cause of many health troubles by the traditional healers of [Indian State Chhattisgarh](#). Traditionally over 45 species of medicinal herbs are used both internally as well as externally in treatment of Urticaria. It is locally known as Chhapaki or Sheet-Pitti. The healers are in favor of its complete cure through long treatment. Through the Ethnobotanical surveys in different parts of Chhattisgarh the author has collected many interesting information on this aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

Most of the traditional healers use Haldi ([Turmeric](#)) in combination with other herbs at initial stages. Many wild species of Haldi are also used. The use of Haldi is mentioned in reference literatures related to different systems of medicine in [India](#). But there are certain formulations that are not mentioned in these literatures. Its use is limited to [Chhattisgarh](#) only.

The traditional healers of Northern Chhattisgarh use the [seeds of medicinal herb Kulthi \(*Dolichos biflorus*\)](#) for this trouble. The powdered seeds are given till complete cure. Kulthi is under cultivation as pulse crop in this region. Organically grown Kulthi is used as medicine.

The healers of Chhattisgarh Plains use the flowers of medicinal tree Khamhar ([Gmelina arborea](#)) for treatment. The use of fresh flower is considered more useful. Many healers use these flowers in combination with other herbs in order to get more promising effects.

The patients are advised by the traditional healers to use the rainy season [weed](#) Muscaini ([Ipomoea reniformis](#)) as curry. The leaves are used to prepare curry. Muscaini is easily available in [Rice](#) fields. The healers of [Kanker](#) region use the medicinal herb Panphuti ([Bryophyllum](#)) for this trouble. The use of leaves is common. This herb grows naturally in this region. It is also planted as garden plant. The healers of Bhopalpatnam region use the herb Nelichettu.

The traditional healers give emphasis in regular daily routine. The patients are also instructed to keep control on diet. According to the healers the regular life and healthy diet increase the effects of herbs to many folds.

Through the ongoing surveys the efforts to identify the expert healers are in progress. The efforts to establish the botanical identity of many unknown plants are also in progress. The traditional healers of remote areas use these rare herbs.

Related Ecoport Articles

[Internet Links to Research Articles based on Ethnobotanical Surveys conducted in different parts of Chhattisgarh by Pankaj Oudhia.](#)

[Link to Ecoport Articles on Urticaria](#)

[Link to Ecoport Articles on Curcuma](#)

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For complete document please see CGBD Database.

Cow Urine and Dung: The Panacea for All Problems of Crop Protection and Production.

Pankaj Oudhia

Abstract

The natives of [Indian](#) State [Chhattisgarh](#) are using cow dung and urine for crop production and protection since generations but due to introduction of chemical farming this traditional knowledge is losing its popularity and is in danger. In Chhattisgarh there is still a generation of senior farmers exist that have used cow urine and dung based formulations in their life. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh the information on over 75 formulations have been collected. In these formulations many wild herbs are also used with cow urine and dung.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

The [cow](#) urine and dung are mixed in different proportions and allowed to ferment up to different duration in order to prepare different solutions. By adding wild herbs these solutions are made richer in properties.

The farmers of Southern [Chhattisgarh](#) add the medicinal [weed](#) Doobi ([Cynodon dactylon](#)) and Motha ([Cyperus sp.](#)) with cow urine and dung to make special solution. This solution is considered useful for the old trees having poor vitality. Its long-term application gives new vigor to such trees. In order to protect the Paddy crop from pest the farmers add the bark of medicinal tree Karra ([Cleistanthus collinus](#)) in cow urine and dung and spray it on standing crop. The senior farmers claim that this solution is far better from many modern agrochemicals.

The leaves of Ama ([Mangifera indica](#)), Jam ([Psidium guajava](#)) and Chiraijam ([Syzygium cumini](#)) are added with cow urine and dung and used to protect the Kushiar ([Sugarcane](#)) crop from pest. With the help of medicinal weed Kukronda ([Blumea lacera](#)) and Bemchi ([Psoralea corylifolia](#)) the farmers of Chhattisgarh Plains prepare a special cow urine based formulation. This formulation is used for the commercial production of wheat crop.

The farmers of Ambikapur region use Bhuineem ([Andrographis paniculata](#)), Akarkara ([Spilanthes acmella](#)), Untkatara ([Echinops echinatus](#)), Fudhar ([Calotropis gigantea](#)), Kans ([Saccharum spontaneum](#)) etc., in combination with cow urine and dung for tuberous crops. This formulation not only protects the crop from insects and fungal diseases but also helps in crop production.

For getting the protection from Diar (Termite) the farmers use the cow urine with the fruits of Kumhi ([Careya arborea](#)) and Bhelwa ([Semecarpus anacardium](#)). Both trees are well known in Chhattisgarh.

The efforts are in progress to get more details on this aspect. These formulations are time tested. The modern researchers can take advantage from it for organic farming. There is a need to popularize these formulations in its original form so that the modern farmers can get benefit from it.

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Native Herbs Cure All Types of Pain.

Pankaj Oudhia

Abstract

The traditional healers of Indian State [Chhattisgarh](#) use over 325 species of medicinal herbs for the management of pain. These herbs are used both internally as well as externally. These herbs are very useful in treatment of intensive pain especially in case of cancer. These herbs are not only cheap way to manage the pain but also it is free from side effects. Through the Ethnobotanical surveys in different parts of Chhattisgarh the author has collected many interesting information on this aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

For the pain due to cancer the traditional healers use the tubers of medicinal herb Patalkumhda ([Pueraria tuberosa](#)). The patients are advised to take the freshly extracted juice. The healers are in favor of its long-term use. In order to enrich the herb with medicinal properties the healers irrigate it with specific herbal solutions few days before the collection.

The traditional healers of Keshkal region use the medicinal herb Pippali ([Piper longum](#)) for intolerable pain. This herb is used in form of decoction. The use of Harra ([Terminalia chebula](#)) plant parts is also popular among the healers. The fruits are used internally whereas the bark is used externally for pain management. The natural forests are rich in wild population of Harra trees.

The natives of [Chhattisgarh](#) Plains use Piaz ([Onion](#)) in treatment of pain. The traditional healers give recognition to this knowledge. The healers of [Dhamtari](#) region use the seeds of Andi ([Castor](#)) for pain. The seeds are also used in combination with other herbs.

The healer of Ambikapur region use different plant parts of medicinal herb Kulthi ([Dolichos biflorus](#)) in treatment. The use of seeds is very common. The seeds are given in combination with curd. The healers of Bhanupratappur region use the seed of Kuchla ([Strychnos nux-vomica](#)). The seeds are used externally.

Among the healers the use of different types of soil is also popular. The soil collected from medicinal trees is used externally. The soils collected from crop fields are used in combination with medicinal herbs.

The unique traditional medicinal knowledge of Chhattisgarh can give great relief to the patients around the world having pain and want to get rid from modern medicines.

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Red Fruits and Flowers Purify the Blood.

Pankaj Oudhia



Abstract

The traditional healers of Indian State [Chhattisgarh](#) use over 175 species of medicinal herbs for blood purification. Impure blood is considered as a root cause of many diseases. This is the reason that in treatment of many diseases these herbs play vital role. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh the author has collected much information on this aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

In [Chhattisgarh](#) many medicinal [weeds](#) are used traditionally for blood purification. The healers use the [wasteland](#) weed Satyanashi (*Argemone mexicana*) for this purpose. Its roots are used internally. The roots are used carefully. The roots collected before flowering are considered most promising. The winter season crop weed Bemchi (*Psoralea corylifolia*) is also popular among the traditional healers. The healers of [Durg](#) region use the [leaves](#) and [seeds](#) of medicinal weed Charota (*Cassia tora*). Leaves are used in form of curry whereas the seeds are used in form of decoction. Charota grows as wasteland weed in Chhattisgarh.

The healers of Southern Chhattisgarh use different species of Haldi (*Curcuma*) in treatment. The natural forests of this region are rich in wild population of many Curcuma species. The use of Kali Haldi (*Curcuma caesia*) is considered very promising. It is used alone in normal cases whereas in

complicated cases it is used in combination with other herbs.

The natives as well as healers are aware of the use of different plant parts of [Neem](#) for blood purification. The natives never miss to use its leaves internally during rainy season. The healers give recognition to this use but they are in favor of its judicious use. According to them the use of Neem plant parts up to long time may lead to new complications.

The healers of Biladi region use the Giloi ([Tinospora cordifolia](#)) plant parts specially leaf juice for blood purification. The healers also use many herbs that don't grow in the state. For these herbs they are dependent on herb vendors of neighboring states.

The healers considered the red colored fruits useful for blood purification. The patients are advised to consume these fruits up to long time. Red colored flowers are also used in same manner. The [flowers of Parsa \(Butea monosperma\)](#) are popularly used by the healers. The healers of Keshkal region use the root bark of medicinal herb Nishoth ([Ipomoea turpethum](#)) for this purpose.

The efforts are in progress to identify the expert traditional healers. The Ethnobotanical surveys are still in progress. Much interesting information on this important aspect is expected through these surveys.

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Over 80 species of Herbs are used For Sukhandi.

Pankaj Oudhia

Abstract

The traditional healers of [Chhattisgarh](#) use over 80 species of herbs in treatment of Sukhandi (Marasmus). Many of these herbs are medicinal weeds. The use of many types of Herbal Mala is also popular. The natives and traditional healers have rich traditional medicinal knowledge on this aspect. Through the Ethnobotanical surveys in different parts of Chhattisgarh the author has collected many interesting information on this aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

The traditional healers of Chhattisgarh Plains use the medicinal [weed](#) Gumma ([Leucas aspera](#)) in treatment. It grows as rainy season weed. The patients are advised to take the leaves in form of curry. The healers use it externally also. The whole plant especially the leaves are boiled in cow ghee and the ghee is massaged on the body. According to the traditional healers both internal as well as external uses cure the trouble. This use is popular among them.

The [traditional healers of Bagbahera region](#) use the roots of medicinal tree Khamhar ([Gmelina arborea](#)) for this trouble. The internal use is considered as a boon for the patients. The roots are also used in combination with other herbs. The healers of Dhamtari region use the roots of Semal ([Bombax ceiba](#)) in the same way.

The healers of Ambikapur region prepare a special herbal Mala using Nirgundi ([Vitex negundo](#)) roots. The Mala is prepared in a way so that the root pieces will remain in contact with the body. Although the traditional healers are unable to give scientific explanation for its effects but this use is in existence since generations without any modification. Its popularity among the healers clearly indicates its efficacy. In general such Mala is used as supplement along with main treatment of Sukhandi.

The traditional healers of Gandai-Salewara region also use Khamhar plant parts but they prefer the use of fruits. Only matured fruits are used. The healers of Sirpur region use the latex of medicinal tree Doomar ([Ficus glomerata](#)). Few drops of latex are given internally. This latex is also considered useful in case of other related troubles.

The efforts are in progress to identify the traditional healers having expertise in treatment of Sukhandi. This traditional knowledge is very valuable especially for the developing countries where this trouble is quite common.

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Latex Are Used For Warts.

Pankaj Oudhia



Abstract

In general the traditional healers of Indian State ignore the Massa (Warts) but when the natives approach to them with request to destroy it they use many herbs and herbal formulations for it. Besides herbs many home remedies are also used for this purpose. Many healers diagnose specific troubles by the presence of warts in different body parts. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh the author has collected information on over 70 species of herbs used for this purpose.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

The traditional healers of Northern Chhattisgarh use different plant parts of medicinal herb Arusa (*Adhatoda vasica*) for treatment. These plant parts are used externally. The use of leaves is popular. The leaves are boiled in water and softened leaves are tied externally on warts. Along with external use the internal use of leaves cures the trouble effectively in very less time.

Among the traditional healers of Gandai -Salewara region the use of Fudhar (*Calotropis gigantea*) latex is popular. The latex is used externally. Only freshly collected latex is used. The healers take special precaution during its use, as it is toxic in nature. They are in favor of its long-term use. Fudhar grows as wasteland weed in this region.

The healers of Bagbahera region use the latex of medicinal herb Thura (*Euphorbia* species) for the same purpose. Latex is used externally up to long time.

The healers of Southern Chhattisgarh use the seeds of medicinal tree Kuchla (*Strychnos nux-*

vomica) for treatment. Among the home remedies the use of Piaz (Onion) juice is popular. The juice is used externally with Chuna (Lime). It is considered as promising treatment.

These traditional uses are in existence since time immemorial and it is still in practice without any modification. Its popularity clearly indicates its efficacy. The healers identifying the diseases by seeing the warts are not ready to disclose the knowledge. The process to convince them about the importance of documentation of traditional knowledge is in progress.

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Herbs Can Keep You Forever Young.

Pankaj Oudhia

Abstract

The modern researchers are in search of herbs and herbal formulations having [anti-aging properties](#). In Indian State [Chhattisgarh](#) the rich traditional medicinal knowledge on this aspect is in danger due to lack of documentation and poor interest of traditional healers. The traditional healers consider the old age as an essential part of normal human life. The healers of all parts of Chhattisgarh are aware of the herbs and herbal formulations. Through the Ethnobotanical surveys in different parts of Chhattisgarh the author has collected the information on over 200 species of herbs. Also seventy expert traditional healers have been identified. This knowledge is very useful and through proper utilization after giving scientific base to this knowledge the state authorities can generate much revenue and provide benefit to the natives of all sections including the traditional healers.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

Although many species of medicinal herb Patalkumhda ([Pueraria tuberosa](#)) are considered as obnoxious weed in many countries but for the traditional healers of [Chhattisgarh](#) Patalkumhda tubers are very important. It holds a reputed position in traditional system of medicine in Chhattisgarh. The natural forests are rich in its wild population. There are two types of Patalkumhda according to the color of tubers. Both red and white types are used as medicine. The traditional healers prepare different herbal dishes from these tubers. The natives who want to remain forever young are suggested by the healers to take these herbal dishes throughout the life. The curry is also

prepared from this herb. The natives are advised to take it in place of modern vegetables having harmful agrochemical. According to the healers this herb develops natural resistance and helps the body to remain enough strong to avoid all types of diseases. In order to enrich the tubers with medicinal properties the healers irrigate it with the help of herbal extracts and leachates. The healers continue the irrigation up to long time.

The traditional healers of Southern Chhattisgarh suggest the natives to use different plant parts of medicinal tree Parsa ([Butea monosperma](#)) as much as possible in whole life. From the use of leaves in form of platters to the use of its wood to make the bed all types of uses are preferred. The natives are advised to pass much time around naturally growing Parsa trees. The senior healers suggest the use of Aonla ([Emblica officinalis](#)) fruits with the use of Parsa in order to get more promising result. Wild Aonla fruit is used only. The healers have specific day and time for the collection and use of Aonla fruits. The healers of this region also use many types of wild tubers for this purpose.

The traditional healers of Northern Chhattisgarh consider the use of Aonla fruits more beneficial with Til ([Sesame](#)) and [Kulthi](#) ([Dolichos biflorus](#)). The healers of Gandai-Salewara region claim that the judicious use of medicinal herb Dashmool ([Asparagus racemosus](#)) can avoid Budhapa i.e. old age.

According to [the traditional healers](#) if any one wants [to remain For Ever Young](#) the preparations are needed [from young age](#). The natives reaching to the age of 40 years must not expect much benefit from this knowledge. Possibly due to strict rules and sincere use of herbs have made this traditional knowledge less popular among the young natives. Without any modification this important knowledge has reached to the healers of present generation. The healers of present generations are eager to test this knowledge. This eagerness can be very useful for the modern researchers engaged in research on this aspect. By adding the essence of modern science this knowledge can be kept for future generations.

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Through [Bach](#) and [Akarkara](#) Stammering is treated.

Pankaj Oudhia

Abstract

The traditional healers of Indian State [Chhattisgarh](#) use over 50 species of medicinal herbs in treatment of Stammering and associated troubles. Besides herbs many home remedies are also used

by the natives. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh the author has collected interesting information on this aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

The traditional healers use the round gravel of Murum (Laterite) soil for the treatment of Stammering. The patients are advised to put the gravel below the tongue daily up to several hours. The use is continued up to complete cure. This use is very popular among the traditional healers. Since generations this knowledge is in practice without any modification.

The traditional healers of different parts of Chhattisgarh use three types of Akarkara (*Splilanthos*) in treatment of these troubles. The healers of Southern Chhattisgarh use the white flowered type of Akarkara for this purpose. This type is used internally. It is rare in occurrence. During the flowering season the patients are advised to keep the flowers inside the mouth up to long time. This use is also considered beneficial for the mouth-related troubles. The healers of Chhattisgarh Plains use the wild species of Akarkara that grows as weed in crop fields. They use its different plant parts in combination with other herbs in form of herbal mixtures.

The healers are using two species of Bach in treatment of Stammering. The healers of Northern Chhattisgarh use the popular species of Bach i.e. *Acorus calamus*. The healers of Pendra region use the rare species of Bach i.e. *Acorus gramineus* for this purpose. It is considered more effective. The use of *Acorus calamus* is mentioned in reference literatures related to different systems of medicine in India. Both species of Bach are used judiciously. In order to enrich the Bach plants with medicinal properties the traditional healers irrigate it with the help of herbal extracts and leachates. In general the plants are irrigated with these extracts and leachates three days before the collection of plant parts. The parts are used fresh.

Among the healers the use of Ama (Mango) and Boir (*Ziziphus*) leaves is popular. At initial stages Boir leaves are used whereas at later stages Ama leaves are used. Both leaves are used in form of decoction. In order to reduce the harmful contents of Ama leaf decoction the healers add Shahad (Honey) in it. The indigenous trees are preferred for the collection of leaves. The leaves from improved varieties are not preferred. Many healers also use the Boir roots for more promising effects. Like Bach Ama and Boir trees are also irrigated with the herbal extracts and leachates.

The healers don't consider it as serious trouble but they are not in favor of delay in treatment. There is a need to provide scientific base to this knowledge through systematic clinical trials.

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Home Remedies Give Relief From [Dyspepsia](#).

Pankaj Oudhia

Abstract

The natives of [Indian State Chhattisgarh](#) use over 150 types of home remedies in treatment of Dyspepsia whereas the traditional healers manage this trouble with the help of over 90 species of medicinal herbs. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh the author has collected many interesting information on this aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

The traditional healers use over 42 types of herbal powders for treatment of Dyspepsia. These combinations are prepared with the help of wild herbs. The healers are in favor of its judicious use. According to them the over dose of these tasty formulations may lead to new complications. The patients having chronic troubles are advised by the healers to adopt special daily routine. Many healers prepare different routines after examine the patients.

The healers of different regions use different types of herbs for treatment. The traditional healers of Chhattisgarh Plains suggest the patients to take special shurbuts prepared from the fruits of Bael ([Aegle marmelos](#)) and Kaitha ([Feronia limonia](#)) . The matured fruits are preferred for the preparation of shurbut. The healers are in favor of its long-term use. The healers also suggest the patients to drink the water from specific springs and natural water sources. Among the traditional healers of Ambikapur region the use of Darmi fruits is popular. The healers of Southern Chhattisgarh prepare many types of herbal combinations using Harra ([Terminalia chebula](#)) fruits. These combinations play important role in treatment of stomach related troubles. These uses of Harra are mentioned in reference literatures related to different systems of medicine in India. The healers use many herbal extracts and leachates to irrigate the Harra trees. These treatments make the trees rich in medicinal properties.

The healers of Gandai-Salewara region use different plant parts of Kuchla ([Strychnos nux vomica](#)) trees as medicine. The use of fruits is common. These fruits are poisonous. This is the reason the healers take special precaution during its use. Before use they eliminates the harmful contents by adopting traditional methods. The healers of Bhopalpatnam region consider the use of Shurbut prepared from Amla ([Tamarind](#)) fruits and leaves useful for Dyspepsia.

The rich traditional medicinal knowledge about herbal powder in Chhattisgarh can lead to the establishment of small-scale industries in Chhattisgarh. This step will provide employment opportunities for youths and also through benefits the condition of traditional healers can be improved.

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Traditional Knowledge Can Keep Control Over Human Population.

Pankaj Oudhia

Abstract

The traditional healers of Indian State [Chhattisgarh](#) use over 170 species of herbs for birth control. In modern systems of medicine the practitioners give emphasis on surgery but the traditional healers of Chhattisgarh are managing the problem through herbs. These herbs are having no harmful effects on human body. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh the author has collected many interesting information on this aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

The traditional healers use the herbs both internally as well as externally. Along with the fresh juice of herbs the use of herbal oil is also popular as birth control measure. In Chhattisgarh Plains the use of [Neem oil](#) is in practice since generations. Neem oil is used externally. It acts as both male and female contraceptive. This oil is very effective but due to its odd smell it is not much popular.

In many parts of the State the use of Shahad ([Honey](#)) is in practice. It is more effective as female [contraceptive](#). The healers give emphasis on the purity of Honey for promising effects. The healers of Southern Chhattisgarh use many wild species of Haldi ([Curcuma](#)) as birth control measure. These species are used as female [contraceptives](#). The healers suggest the use of [rhizomes](#) in powder form during specific period.

The traditional healers of Gandai-Salewara region use many wild flowers for this purpose. The extracts of wild flowers are given internally. The healers of [Jashpur](#) region suggest the natives to take Laung ([Clove](#)) and Neem leaves internally. According to them these herb parts act as promising [contraceptives](#). These uses are also popular among the natives. The healers of [Ambikapur](#) region collect the excreta of wild animals feeding on [Kaitha](#) ([Feronia limonia](#)) fruits. The excreta are used both internally as well as externally for birth control. The external use of rat excreta is also popular. During the use of excreta the healers keep the contents secret. Many traditional healers use medicinal weeds. The use winter season [weed](#) Sahadevi ([Vernonia sp.](#)) is popular among them. Its seeds are taken internally. There are many other advantages of this use.

For the countries having much population pressure this traditional knowledge can be a boon. There is a need for systematic clinical trials in order to provide scientific base to this important traditional knowledge.

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Sixty-Five Traditional Healers Are Extending Services to Hathipav ([Elephantiasis](#)) Patients.

Pankaj Oudhia

Abstract

The traditional healers of [Indian](#) State [Chhattisgarh](#) use over 105 species of medicinal herbs in treatment of Elephantiasis. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh 65 expert traditional healers have been identified. This trouble is locally known as Hathipav.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

The traditional healers give emphasis on its systematic treatment at initial stages. They are aware of this fact that at advanced stages it is difficult to manage the trouble effectively. The traditional healers of different regions use different herbs for treatment. The healers are not in favor of use of home remedies for this trouble.

The traditional healers of Narharpur region use different parts of medicinal tree Bhelwa ([Semecarpus anacardium](#)) in treatment. These parts are used both internally as well as externally. External uses are considered more effective. The healers prepare special paste using these plant parts. The healers use these parts under their strict supervision. In order to increase the efficacy of these plant parts the healers use medicinal plant Senha ([Lagerstroemia parviflora](#)). The use of Senha leaves are preferred. Many healers add medicinal weed Charota ([Cassia tora](#)) with Bhelwa. The use of Bemchi ([Psoralea corylifolia](#)) is also common. Charota grows as rainy season [weed](#) whereas Bemchi is winter weed.

The use of medicinal weed Fudhar ([Calotropis gigantea](#)) is popular in many parts of [Chhattisgarh](#). The use of old plants is preferred. Fudhar roots are used in combination with other herbs. These uses have been mentioned in reference literatures related to different systems of medicine.

The healers of Keshkal region use the flowers of Sagon ([Tectona grandis](#)) for Elephantiasis. With the help of fresh flowers special herbal oil is prepared. This oil is used externally. The traditional healers of Gandai-Salewara region use the bark of Sagon. It is used internally. The healers of Northern Chhattisgarh use the fruits of Harra ([Terminalia chebula](#)) and Bahera ([Terminalia bellirica](#)) for treatment.

Among the healers the use of medicinal soil especially the soil collected near to the medicinal trees is also popular. The healers of Chhattisgarh Plains use the medicinal insect Gubraila ([Dung Beetles](#)) for Elephantiasis. These beetles are used with herbs externally.

The traditional knowledge related to Elephantiasis in Chhattisgarh is unique and needing attention from scientific community.

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Over 125 Herbs Are Used For Abortion.

Pankaj Oudhia

Abstract

The traditional healers of [Indian State Chhattisgarh](#) use over 125 species of herbs for Abortion. Besides these herbs the use of home remedies is also common. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh the author has collected much information on this aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

Although the home remedies are useful but the natives prefer to take these remedies under the supervision of traditional healers. The traditional healers of different regions use different species of herbs for treatment. These herbs are used both internally as well as externally. The traditional

healers of Keshkal region use the herbs named Kadvi Turai, Jangli Turai and Indrayan ([Citrullus colocynthis](#)) for this purpose. These herbs are used in form of herbal combination. Many healers use it separately also.

The traditional healers of Chhattisgarh Plains use common weeds for this purpose. The winter [weed](#) Bathua ([Chenopodium album](#)) is used most commonly. The patients are advised to take the decoction of seeds internally. This use of Bathua is also mentioned in reference literatures related to different systems of medicine in India. In order to make this decoction more useful the healers add the seeds of other winter weeds Zillo ([Vicia sp.](#)) and Hurhur ([Cleome viscosa](#)) in it.

The traditional healers of [Bilaspur](#) region use the bark of Munga ([Moringa oleifera](#)) trees. Bitter type of Munga is preferred. The bark is used in form of decoction. Many healers also use the root bark with this bark in order to increase its performance. The healers of Northern Chhattisgarh use the roots of medicinal weed Untkatara ([Echinops echinatus](#)) externally. The use of Jason ([Hibiscus rosasinensis](#)) and Genda ([Tagetes erecta](#)) flower petals is also popular in this region. The healers of [Mahasamund](#) region use different plant parts of [Datura](#) for Abortion but it are used with much care. Other alternatives are preferred due to its toxic nature.

The healers keep much information as secret. They are aware of its possible misuse. They also want to avoid its commercial exploitation.

Like other healers the healers having expertise in this field are also giving their free services to the patients. Through the surveys and regular interactions, the efforts to motivate them to disclose the formulations for the documentation , are in progress.

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Through Herbs and Moral Education [Gonorrhea](#) is Treated.

Pankaj Oudhia



Abstract

The traditional healers of Indian State Chhattisgarh use over 135 species of herbs in treatment of gonorrhea. Over 80 expert traditional healers are giving their services to the patients. Through the Ethnobotanical surveys conducted in different parts of [Chhattisgarh](#) the author has collected interesting information on this aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

The traditional healers are in favour of long term treatment of gonorrhea. Most of the herbs are used in form of combinations. The healers of different regions use different herbs.

The natural forests of Pendra region are rich in wild population of [Bans](#) (Bamboo). The healers of this region use Vanslochan collected from Bans plants in popular herbal combinations. The traditional healers of Keshkal region mix the fruits of medicinal plant Harra ([Terminalia chebula](#)), Bahera ([Terminalia bellirica](#)) and Aonla ([Emblica officinalis](#)) in different proportions to prepare herbal combinations. These combinations are considered very useful. These combinations are used internally.

In traditional formulations of Chhattisgarh Plains the medicinal weeds Fudhar ([Calotropis gigantea](#)), Hurhur ([Cleoma viscosa](#)) and [Datura](#) flowers play important roles. Among the [traditional healers of Bagbahera region](#) the use of Ama ([Mango](#)) bark is very popular. The bark collected from old trees is used in combination with Gud (Jaggery). At advanced stages the bark is used in combination with other herbs. The healers also recommend the patients to consume matured fruits during season. It is considered beneficial for gonorrhea. The healers of Sirpur region recommend the use of whole plant

juice of Doobi ([*Cynodon dactylon*](#)). Many healers mix the juice of Kaua-Kaini ([*Commelina benghalensis*](#)) with it in order to get more promising results. The healers of Kanker region use the roots and flower bud of medicinal tree Parsa ([*Butea monosperma*](#)) in treatment. Among the healers of Gariaband region the use of [medicinal rice](#) is popular. Besides herbs the healers also give emphasis on the moral education of the patients. The purpose of such education is to prevent the attack of same trouble again.

Gonorrhea is a common problem around the world .The medicinal herbs and traditional knowledge about it can give great relief to the patients around the world.

Related Ecoport Articles and Tables

[Flowers For Every Trouble.](#)

[Traditional Knowledge about medicinal insects and mites in Chhattisgarh, India: An overview.](#)

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Herbal Oils Treat [Lumbago](#) From Root.

Pankaj Oudhia

Abstract

The traditional healers of [Indian](#) State [Chhattisgarh](#) use over 90 species of medicinal herbs in treatment of Kamar Dard (Lumbago). These herbs are used both internally as well as externally. Many types of herbal oils are also in use. These special preparations are popular in Indian metros and also in other parts of the world. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh the author has collected interesting information on this aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

The traditional healers of different regions use different species of herbs. Most of the healers use the native herbs. The traditional healers of Keshkal valley region extract the oil from Mahua ([Madhuca](#)

[latifolia](#)) seeds. This oil is used externally in treatment. Old trees are preferred for the collection of seeds. Mahua trees growing with Ama ([Mangifera indica](#)) trees are not considered safe for the collection of seeds. The healers also prepare oil by boiling different plant parts in base oil but these preparations are considered less effective in comparison to the seed oil.

Among the traditional healers of Southern Chhattisgarh the use of Peng ([Celastrus paniculata](#)) oil is popular. The oil is extracted from seeds. This herb grows naturally in this region. In order to get more promising effects the healers add more herbs in it. Many times other herbal oils are added in place of herbs.

The traditional healers of Northern Chhattisgarh use Nirgundi ([Vitex negundo](#)) in treatment. Different plant parts specially the leaves are boiled in water and affected parts are exposed to the medicated vapour. This treatment acts in miraculous ways. The use of Nirgundi oil is also popular. The natural forests of this region are rich in wild population of Nirgundi herb. The natives also plant this herb in home gardens.

The traditional healers of Chhattisgarh Plains use the leaves of common weed Fudhar ([Calotropis gigantea](#)) to prepare special oil for Lumbago. The healers of Gandai-Salewara region also use Fudhar but in place of leaves roots are used. The healers also use many herbal dishes for treatment. The roots of Doomar ([Ficus glomerata](#)) trees are used internally. It is one of the commonly used internal medicine. The decoction prepared from root bark is given internally. The healers of remote areas use the special oils prepared from bat and [ants](#) for treatment. The home remedies also play important role in treatment.

These traditional medicinal uses are very popular in Chhattisgarh. This popularity shows its efficacy. The effort to document this knowledge is in progress but simultaneously there is a need for systematic clinical trials to provide scientific base to this knowledge.

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Forest Herbs and Home Remedies Control Lice.

Pankaj Oudhia

Abstract

The traditional healers of Indian State [Chhattisgarh](#) use over 35 species of herbs in treatment of lice. Besides it over 55 types of home remedies are also in use in different parts of Chhattisgarh. Through

the Ethnobotanical surveys conducted in different parts of Chhattisgarh the author has collected much information on this aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

The traditional healers use same types of herbs in treatment of lice present on hairs as well as on human body. The use of Seetaphal ([Annona squamosa](#)) plant parts is common in almost all parts of the state. The healers of Chhattisgarh Plains apply the aqueous paste of Seetaphal seeds on hair and it is washed after drying. The healers of Jashpur region use the leaves of Seetaphal in same manner. They also use the decoction of leaves. Through this decoction body and hair are washed. The healers of Gandai-Salewara region boil the leaves in Sarson (Mustard) oil to prepare special oil. This special oil is used externally to kill the lice. This oil is considered effective against lice present on body. For the hair lice in place of Mustard oil Til ([Sesame](#)) oil is used. During the use of Seetaphal plant parts the patients are advised to protect the eyes as the extracts, decoction and oils are considered harmful. The naturally growing Seetaphal plants in graveyard are considered best in terms of medicinal properties.

The traditional healers of Southern Chhattisgarh prepare an aqueous paste by mixing Tendu ([Diospyros melanoxylon](#)) and Parsa ([Butea monosperma](#)) bark in cow urine. The paste is applied externally on body. This use is popular among the traditional healers. The healers of Bhopalpatnam region use the fruit of Mainphal ([Randia dumetorum](#)) in treatment. Fruit juice is applied externally. The natural forests are rich in wild population of Tendu, Parsa and Mainphal.

The use of medicinal soil is also popular in the state. The patients are advised to take bath using black soil. Its use is having many other advantages. Many times the healers recommend the use of herbs like [Neem](#) in combination with soil in order to get more promising effects.

Among the home remedies the use of cow [ghee](#) and Kapoor ([Camphor](#)) is most common. [Onion](#) juice is also considered effective but due to its odd smell the natives use it less frequently.

The natives and traditional healers of Chhattisgarh are having rich traditional knowledge about herbs useful in treatment of lice. There is a tremendous scope of establishing small industries to make different products from these herbs. The industries can give benefit to all including the traditional healers.

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Ulcers In Mouth Help in Disease Identification.

Pankaj Oudhia

Abstract

The traditional healers of [Indian](#) State [Chhattisgarh](#) identify many diseases by observing the patients having Stomatitis After identifying the mouth diseases the healers start systematic treatment. The healers use over 35 species of herbs in treatment. Besides herbs the use of home remedies are also popular. The natives use over 60 types of home remedies. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh the author has collected information on this aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

The method to diagnose the health troubles through the color of mouth ulcers is mentioned in different systems of medicine in [India](#). The red color shows the excess of blood, the white color shows the excess of phlegm and the yellow color shows the excess of bile. The traditional healers of [Chhattisgarh](#) have divided these three colors into six sub colors and through it they identify the troubles. The healers believe in internal treatment of Stomatitis. For the patient's satisfaction they also use external remedies.

Among the home remedies the use of [Shahad \(Honey\)](#) is common .The patients are advised to gargle with Honey and water. The traditional healers also give recognition to this knowledge. They add that the Honey collected from different trees and in different seasons play important role in treatment. In rural region the mixture of Dahi (Curd) and sugar is still very popular for the treatment. The natives of rural and forest regions use different types of Dataun (Herbal ToothBrush) for this trouble. The use of Mahua ([Madhuca latifolia](#)) and Chirchita ([Achyranthes aspera](#)) Dataun is very common. Mahua is a big tree whereas Chirchita grows as medicinal weed. The natives and healers of present generation have developed the use of the twigs of [Lantana](#),an exotic [weed](#), as [Dataun](#). Its use is becoming very popular.

The use of leaves of different medicinal trees is also popular in the state. Leaves are boiled in water and the patients are advised to gargle with this decoction. Amli ([Tamarind](#)), Jam ([Guava](#)), Ama ([Mango](#)), Shahtoot ([Morus alba](#)) etc. are among the medicinal trees used for this purpose.

The traditional healers of regions having rich natural population of [Bans \(Bamboo\)](#) collect the ash of Bans after forest fire and use it internally in treatment of this troubles. Through traditional methods this ash is kept upto long time.

The traditional healers readily disclose this knowledge to common natives. This is the reason this knowledge is still popular among the natives. And also the natives are enriching it for future generations.

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Through Medicinal Soils Acne Is Treated.

Pankaj Oudhia

Abstract

In [Indian](#) State [Chhattisgarh](#) hundreds of home remedies are used in treatment of Acne. Besides home remedies the natives also take the services of traditional healers. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh the information on over 80 species of herbs useful in treatment of Acne has been collected.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

The healers use the herbs as last alternative. Most of the healers try to treat Acne through special daily routine and good diet. The patients are advised to consume seasonal fruits in bulk. They are also suggested to take wild fruits.

The traditional healers use different types of medicinal soils. The soil collected from organic farms having rice crop is used for this purpose. Besides external application the patients are advised to take bath using this soil. According to the healers both uses reduce the chance of new Acne. The healers also use the soil collected from different herbs especially from different medicinal trees for the same purpose. The traditional healers of Southern Chhattisgarh consider the soil collected from the Char ([Buchanania lanzan](#)) trees useful for Acne. The healers of Northern Chhattisgarh consider the soil collected near to the Kathal ([Jackfruit](#)) trees useful. The soil near to the Karanj ([Pongamia](#)) is also considered beneficial. Many healers use different types of soil after mixing it in different proportions.

Most of the herbs are used externally. These herbs are applied externally and after drying washed. The traditional healers of Chhattisgarh Plains use the bark of medicinal tree Dhanbaher ([Cassia fistula](#)) externally. The healers of Bhopalpatnam region use different wild species of Haldi ([Curcuma sp.](#)) in treatment. The use of Ama Haldi ([Curcuma amada](#)) and Kali Haldi ([Curcuma caesia](#)) is common.

Many healers use the excreta of birds as medicine. The excreta are applied externally in order to remove the black spots and marks. The excreta of Gauraiya ([Sparrow](#)) and [Pareva \(Pigeon\)](#) are very popular.

The healers don't give recognition to modern creams and soaps. According to them these products delay the process of cure. They suggest the natives to use the home remedies upto long time for more permanent effects.

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Shurbat And Medicinal [Rice](#) Cure Vomiting.

Pankaj Oudhia

Abstract

The traditional healers of Indian State [Chhattisgarh](#) use over 75 species of herbs in treatment of vomiting. The use of home remedies is also popular. In state the information on over 125 home remedies have been collected so far.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

At first the natives try home remedies. At advanced stage they approach to the traditional healers for systematic treatment. Before starting treatment the healers try to identify the root cause of the trouble.

The traditional healers of Southern [Chhattisgarh](#) use different types of Shurbuts in treatment of vomiting. The use of Shurbut prepared from [Amli](#) ([Tamarind](#)) is popular among them. The natural forests of this region are rich in wild population of [Amli trees](#). Freshly prepared Shurbut is preferred than stored Shurbut. The healers of Pendra region use the Shurbut prepared from [Bael](#) ([Aegle marmelos](#)) [fruits](#). The Shurbut prepared from fruits of wild species of [Phalsa](#) is also popular in this region. The patients especially the old patients are advised to take these Shurbuts upto long time.

The traditional healers of Chhattisgarh Plains burn the [prop roots](#) of [Bar](#) ([Ficus benghalensis](#)) and collect the ash. This ash is taken internally in small doses. The healers of Northern Chhattisgarh use the [wood](#) of [medicinal tree Doomar](#) ([Ficus glomerata](#)) in same way. The healers of Bagbahera region use the nuts of medicinal [weed Gondla](#) in treatment. Many natives are also aware of this use.

In Chhattisgarh [medicinal rice](#) is also used as medicine. Medicinal rice Santhi, having 60 days of life cycle, grains is used traditionally for the treatment of vomiting. The natives of [Durg](#) region use the grains of another medicinal rice Udanpakharu for the same purpose. [As the area under medicinal rice is decreasing the use of this knowledge is also becoming obsolete.](#)

The rich traditional medicinal knowledge about herbs used in treatment of vomiting clearly indicates the quantum of knowledge available in Chhattisgarh in toto. There is a need to provide scientific base to this knowledge.

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Over 45 Herbs Are Used For Rib Troubles.

Pankaj Oudhia

Abstract

The traditional healers of Indian State [Chhattisgarh](#) use over 45 species of herbs in treatment of troubles related to Ribs. Besides it the use of over 30 types of home remedies is also in use. Through the Ethnobotanical surveys in different parts of Chhattisgarh the author has collected interesting information on this aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

Most of the herbs used in treatment of Rib related troubles grow as weeds in surroundings. Among the traditional healers of Chhattisgarh Plains the use of medicinal weed Bhengra ([Eclipta alba](#)) is popular. Eclipta grows as weed in Rice fields. The whole plant is collected before flowering and juice is extracted. This juice is given internally. A wasteland weed Chirchita ([Achyranthes aspera](#)) is also used in same way. The healers of Dhamtari region use its leaves in place of whole plant. In Mahasamund region the use of roots of Hulhul ([Cleome viscosa](#)) is popular. The healers of Sirpur region use the leaves of Patalkumhda ([Pueraria tuberosa](#)). The lukewarm leaves are tied on affected parts.

The traditional healers of Southern Chhattisgarh use the gum of different medicinal trees. On the basis of patient's age and condition the gum is selected. Thin paste of gum is applied externally on affected parts. The healers of Kanker region use the gum of Bambri ([Acacia nilotica](#)) for this purpose.

In many parts of Chhattisgarh the use of Earthworm is in existence. It is used both internally as well as externally. Its internal use is done with medicinal herbs whereas externally it is used with soil.

Most of the healers don't consider this trouble as serious trouble and they manage it through the available herbs. Through recent surveys efforts are in progress to identify the healers having expertise in treatment of these troubles.

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Flowers For Every Trouble.

Pankaj Oudhia



Abstract

The traditional healers of Indian State [Chhattisgarh](#) use over 400 types of flowers in treatment of diseases. Most of these flowers are wild flowers and the information about its use is not mentioned in reference literatures related to different systems of medicine. The author engaged in Ethnobotanical surveys in different parts of Chhattisgarh has collected interesting information on this aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

Flowers are used in combination with other medicinal herbs. Aromatic flowers are used in form of Mala. In many parts of Chhattisgarh flowers extracts are also used as medicine. Many types of oils are also prepared from flowers. Among the healers the extract of Gulbakawali ([Hedychium coronarium](#)) is popular. The healers use it for eye troubles specially to prevent cataract. The demand of this extract is increasing at national and international markets. In treatment of eye diseases the use of [Chameli](#) flowers is also in practice. The flowers are used internally. The healers of Northern Chhattisgarh use the flowers of Neem for eye related troubles.

The traditional healers of Ambikapur region use the flowers of Darmi for all types of internal bleeding. For the jaundice the use of Bambri ([Acacia nilotica](#)) flowers is in existence. The healers claim that one season use of these flowers protects from liver related troubles round the year. The traditional healers of Gandai –Salewara region use the flowers of Dhawai ([Woodfordia fruticosa](#)) in treatment of stomach related troubles. The healers of Gandai-Salewara region use the flowers of

Kusum in treatment of Piles specially bleeding Piles. The healers of Kanker region use the flowers of Genda (*Tagetes erecta*) in treatment of Piles. The healers having expertise in treatment of diseases related to reproductive system use the Parsa (*Butea monosperma*) flowers. The healers of Durg region use the flowers of Jason (*Hibiscus rosasinensis*) for these troubles. The healers of Bagbahera region use the flowers of Hulhul (*Cleome viscosa*) for the same purpose. In treatment of Gonorrhea the flowers of *Datura* and Fudhar (*Calotropis gigantea*) are used. Datura and Fudhar grow as medicinal weed.

The traditional medicinal knowledge about flowers is rich in Chhattisgarh. Th healers are practicing this knowledge sincerely. Also they are adding new information in traditional knowledge. This is good sign.

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Forty Diseases Are Treated By Tree Gums.

Pankaj Oudhia

Abstract

The traditional healers of Indian State Chhattisgarh use gum collected from over 185 species of medicinal trees in treatment of about 40 human diseases. The gum is used both internally as well as externally. Through the Ethnobotanical surveys in different parts of Chhattisgarh the author has collected much information on this interesting aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

The traditional healers of almost all parts of Chhattisgarh use tree gum as medicine. There are different times for the collection of gum from different trees. Gum is collected by adopting traditional methods. In order to make the gum rich in medicinal properties the healers irrigate the trees with specific herbal extracts and leachates upto long time. For many types of Gum the healers have to depend on the herb vendors. In such cases the healers aware of adulteration take special precaution. They have traditional methods to detect the adulteration.

The traditional healers of Chhattisgarh Plains use the gum of Munga (*Moringa oleifera*) trees in

treatment of troubles related to reproductive system. The gum collected from old trees is used internally. The healers of this region also use Bambri (*Acacia nilotica*) gum. It is considered useful at initial stages. Bambri gum is also used in combination with medicinal herbs.

As tonic the healers use the gum of Semal (*Bombax ceiba*). The gum of Parsa (*Butea monosperma*) trees are also considered useful for the same purpose. The traditional healers of Northern Chhattisgarh frequently use Bambri gum. Through surveys 30 types of herbal formulations have been identified that are considered incomplete without this gum.

The traditional knowledge about medicinal uses of tree gum is rich in Chhattisgarh. There is a tremendous possibility of establishing Gum based cottage industries. These will give benefit to the authorities, gum collectors and traditional healers.

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Use The Leaves For Knee Pain.

Pankaj Oudhia

Abstract

The traditional healers of [Indian State Chhattisgarh](#) use over 65 species of medicinal herbs in treatment of knee pain. The natives use over 50 types of home remedies. Besides herbs, soil, herbal oils and animal excreta are also used for this trouble. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh the author has collected valuable information on this aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

Most of the traditional healers use the leaves of herbs. Leaves are used externally. The traditional healers of [Chhattisgarh](#) Plains use the leaves of medicinal [weed](#) Fudhar ([Calotropis gigantea](#)). Lukewarm leaves are tied on painful knees. White flowered Fudhar is considered more effective. Old leaves with cow ghee are also used. The healers of Gandai-Salewara region use the leaves of Andi ([Ricinus communis](#)) in same way. The healers of [Bastar](#) region use the leaves of Parsa ([Butea monosperma](#)). The traditional healers of Kanker region use the leaves of Sarai ([Shorea robusta](#)).

The traditional healers of Bhopalpatnam region use the fleshy stem of medicinal herb Hadjod ([Cissus quadrangularis](#)) externally in form of paste. This paste is applied on affected parts. Tens of herbal oils are in use in Chhattisgarh. Among the healers of Northern Chhattisgarh the use of Nirgundi ([Vitex negundo](#)) and [Hadjod](#) oils are popular. In Southern Chhattisgarh the herbal oil prepared from Peng ([Celastrus paniculata](#)) herb is popular. The traditional healers of Chhattisgarh Plains use the oil prepared from different plant parts of Munga ([Moringa oleifera](#)). The healers prepare these oils under their supervision. These oils are not available in markets. Very few healers inform about the exact procedure.

The healers suggest the patients to don't pass time under the shades of Padri ([Stereospermum personatum](#)) and [Putranjiva](#) trees. In Chhattisgarh the use of animal excreta is also popular. The excreta of deer are considered most promising. It is used in combination with medicinal herbs. The healers use it at advanced stages only.

The healers consider the certain natural water sources like springs and lakes beneficial for the patients. The patients are suggested to reach to these sources by walking and besides bath take the water internally also. Most of the patients especially from urban areas get rid from trouble by simple walking – the healers claim.

The efforts to identify the expert healers are in progress. New information is expected through recent surveys.

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Traditional Knowledge About [Leprosy](#) Treatment Is In Danger.

Pankaj Oudhia

Abstract

The traditional knowledge about treatment of Leprosy is becoming obsolete day by day in [Indian State Chhattisgarh](#). Since few decades the state has lost over 300 expert traditional healers. Unfortunately their knowledge is not present in form of document. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh the author has collected interesting information on this aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

Through the surveys 105 traditional healers having expertise in treatment of Leprosy have been identified. Most of the healers are of old age. The information on over 150 species of herbs has been collected. Hundreds of herbal combinations having these herbs are also in use. The healers from almost all parts of [Chhattisgarh](#) use these herbs both internally as well as externally.

Many [Neem](#) trees exude thick liquid called Mud in different years. The healers use this Mud in treatment of Leprosy. The healers do a lot of hard work in search of trees with Mud. With the help of traditional methods this Mud is stored upto long time. Mud is used both internally as well as externally. The patients are advised to sit in sunlight after the application of this Mud. Many healers depend on the herb vendors for the Mud.

The traditional healers of Chhattisgarh use the wood of [Beeja](#) tree for Diabetes and [Koha](#) wood for heart troubles. These uses are mentioned in reference literatures related to different systems of medicine. The traditional healers of Chhattisgarh having expertise in treatment of Leprosy use both woods together and dip it in water whole night. Next morning the leachates are given internally to the patients. It is considered as promising remedy.

The traditional healers of Southern Chhattisgarh use many wild tubers and rhizomes in treatment. The use of Telia Kand, Rawan Kand and Laxman Kand is most common.

The traditional healers of Chhattisgarh Plains use different weeds in treatment. The use of Sarphonk ([Tephrosia purpurea](#)) is popular among the healers. Whole plant juice is given internally. The traditional healers of Northern Chhattisgarh use different parts of medicinal trees Sirsa ([Albizia lebbek](#)) and Bambri ([Acacia nilotica](#)). The bark and leaves are mixed in different proportions.

It is a serious matter that the traditional knowledge as well as expert healers are decreasing at alarming rates. The effort to document the remaining knowledge is in progress.

Internet Link

[Botanical.com Articles](#). Link checked on 2006-10-24.

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Kevatch Oil Helps In Wound Treatment.

Pankaj Oudhia

Abstract

The traditional healers of [Indian](#) State [Chhattisgarh](#) use over 155 species of herbs in treatment of different types of wounds. Also there are hundreds of home remedies in existence in the state. Herbal creams and oil are used by the traditional healers. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh the author has collected much information on this aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

The use of herbal oil prepared from medicinal herb Kevatch ([Mucuna pruriens](#)) is popular in almost all parts of [Chhattisgarh](#) but in different parts it is prepared by using different methods. At advanced stage the traditional healers use the seeds to prepare the oil. The seeds are boiled in base oil and special oil is prepared. Black seeds are considered best. The oil prepared from white seeds is considered less effective. For fresh wounds the healers prepare oil from leaves. In Chhattisgarh many species of Kevatch grows naturally. Many species have yet not been identified botanically. Kevatch herbs growing near the Malkangni ([Celastrus paniculata](#)) plants are not considered good for the collection of plant parts. Many healers use different herbs in combination with Kevatch plant parts to prepare special oil. The addition of other herbs nullifies the harmful effects of Kevatch plant parts.

The traditional healers of Southern Chhattisgarh use the medicinal plant Bhelwa ([Semecarpus anacardium](#)) and Kuchla ([Strychnos nux-vomica](#)) for the preparation of oil. These herbs are toxic in nature. The healers take special precaution during the use of these oils. The oil prepared from Bhelwa is also used as veterinary medicine. Like other parts of the country the use of Neem oil is also popular in Chhattisgarh. [Neem](#) plant parts are used both internally as well as externally. Neem based herbal creams are also popular in Chhattisgarh.

In Chhattisgarh many medicinal [weeds](#) are also used for the treatment of wounds. Charota ([Cassia tora](#)), Hulhul ([Cleome viscosa](#)), Ekdandi ([Tridax procumbens](#)), Fudhar ([Calotropis gigantea](#)) etc. are among these weeds. The healers claim that many patients get rid from wounds only through judicious use of medicinal weeds.

The traditional healers of Gandai-Salewara region use the brick powder in combination with cow milk in form of cream to treat old wounds. This is unique use.

The traditional knowledge about the wound treatment is rich in Chhattisgarh. There is a need for systematic clinical trials in order to develop commercial products and give scientific base to this knowledge.

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For complete document please see CGBD Database.

Barks Give Relief to Patients from Syphilis.

Pankaj Oudhia

Abstract

Like the treatment of common diseases the traditional healers of Indian State Chhattisgarh are having expertise in treatment of complicated diseases. Syphilis is one of such diseases. It is locally known as Garmi. Over 135 species of medicinal herbs are used traditionally to treat the trouble. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh 60 traditional healers having expertise in treatment of syphilis have been identified. These healers are giving their free services to the patients.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

The traditional healers consider it as serious trouble and they avoid any delay. According to them it must be treated before the spread of Jahar, the toxin, in the body. In general the treatment of syphilis takes much time. Moral education is an essential part of traditional treatment. The purpose of this moral education is to warn the patients so that they must not do the same mistake of getting infection again.

Most of the herbs used for the treatment of syphilis resemble human reproductive system, specific stage of disease or the appearance of the patients. According to the healers through these shapes the nature tries to tell the healers about its potential uses.

Many healers are having information about the herbs and herbal combinations that can be used as preventive to syphilis. But due to fear of its misuse they are not informing any one about this valuable knowledge. They are also not using it. This is the reason this knowledge is becoming obsolete. This is not good sign.

Most of the healers use the bark of medicinal trees in treatment. The bark is used both internally as well as externally. The use of Ama Chhali (Mango bark) is very popular among the traditional healers. The fresh juice is given internally. In order to get more promising results the juice is given with goat milk. The traditional healers of Chhattisgarh Plains use the bark of Darmi (Pomegranate). In Southern Chhattisgarh the healers use the bark of medicinal tree Doomar (*Ficus glomerata*) and Pipal (*Ficus religiosa*) in form of decoction.

The traditional healers of Gandai-Salewara region use the leaf powder of Bambri (*Acacia nilotica*) and Dhawai (*Woodfordia fruticosa*) in form of combination. This combination is applied externally on wounds having syphilitic origin. For many herbs the healers are dependent on other Indian states.

Chhattisgarh is rich in traditional medicinal knowledge about herbs useful in treatment of syphilis. New surveys are giving new information. It seems that much knowledge is still undocumented. The process is on. Simultaneously, there is a need to test the efficacy of these herbs and herbal formulations in the light of modern research.

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Good News For Slim Patients From The Traditional Healers.

Pankaj Oudhia

Abstract

The market as well as Internet is full of information about health products that can give rid from obesity but nothing is available for slim patients wanting some fat. The traditional healers of Indian State Chhattisgarh are having good news for such patients. In Chhattisgarh over 30 species of herbs are used for this purpose. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh the author has collected valuable information on this unique aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](http://PankajOudhia.com))

Traditional Healing

Sliminess is not considered as a health trouble by the traditional healers. In case of extreme sliminess they start treatment. According to them the slim patients can earn much fat within few days but they delay the process in order to avoid its side effects. They also suggest the patients to adopt specific daily routine in order to maintain the good health upto long time.

The traditional healers of Southern Chhattisgarh consider the shade of many trees useful for this trouble. They suggest the patients to pass much time under the shade of Mahua (*Madhuca latifolia*) trees. Old trees are considered best for the treatment. The traditional healers of Northern Chhattisgarh recommend the shade of Maulsari (*Mimusops elengi*) trees. But as these trees are not present everywhere the healers recommend the use of Mahua trees. There are many other trees but these are used less commonly. Through the surveys ten such trees have been identified so far.

The traditional healers of Kanker region suggest the patients to consume the wild fruits in bulk. The traditional healers of Chhattisgarh Plain suggest the use of matured fruits of Kaitha (*Feronia*

limonia). Kaitha is a favorite fruit of wild elephants and we all know about the health of these animals – the healers add.

The traditional dishes prepared from Til (Sesame) are considered very useful. These dishes are considered useful for all the natives. Til is undercultivation in Chhattisgarh. Organically grown Til is considered best for the preparation of dishes. Black seeded Til is considered more rich in medicinal properties than the while seeded Til.

In general the healers suggest the patients to avoid mental tension but they are not in favor of using herbs for this tension. The traditional healers of Gandai-Salewara region use different tuberous herbs for the troubles. Many wild species of Safed Musli (*Chlorophytum* sp.) are also used in Southern Chhattisgarh.

Due to lack of proper documentation and conservation effort this valuable knowledge is becoming obsolete. There is a need to pay immediate attention on this aspect.

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Over Forty Paediatricians Are Serving The Children of Chhattisgarh Through Herbs.

Pankaj Oudhia

Abstract

In Indian State Chhattisgarh over 115 species of herbs are used traditionally in treatment of child diseases. Th rough the Ethnobotanical surveys conducted in different parts of Chhattisgarh over 40 Paediatricians has been identified having expertise in treatment of such troubles.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

By keeping the children in their observation for few days the traditional healers identify the future patients having problematic troubles like Diabetes, Heart troubles etc. and after taking permissions from the parents they start systematic treatment in order to decrease the intensity of future troubles. They prepare special daily routine for the child patients and instruct them to follow it sincerely

whole life. This unique knowledge is limited to Chhattisgarh only and very few healers are having expertise in this field.

In order to prevent the children from infectious diseases the use of Locketts and Herbal Mala having herb parts is in existence. Most of the herbs used in it grow in surroundings as weeds. Through the surveys the information on over 45 Locketts and Herbal Mala has been collected. The traditional healers have given recognition to this use.

The traditional healers of Chhattisgarh Plains prepare a special decoction using medicinal weed Fudhar (*Calotropis gigantea*) and seeds of Kulthi (*Dolichos biflorus*). This decoction is considered as boon for the patients having liver related troubles. Even the normal children are suggested by the healers to take it as preventive to such troubles. For the urinary troubles the healers use the fresh juice of Mehndi. For fever the traditional healers of Gandai-Salewara region use the nuts of medicinal weed Gondla (*Cyperus* sp.) in form of powder.

The traditional healers believe that as less as possible medicines must be used during whole life and childhood should be free from medicine. The natives of rural and forests regions are following the instructions of the traditional healers sincerely and using the medicine at rare cases.

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Bare Foot Walking In Forest Can Prevent Corn.

Pankaj Oudhia

Abstract

The traditional healers of Indian State Chhattisgarh use over 30 species of medicinal herbs in treatment of Corn, locally known as Gokhru or Ghatta. Besides it over 55 types of home remedies are also in use. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh the author has collected this information.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

Most of the herbs as well as home remedies are used externally. The healers don't consider it as serious trouble. In case of intense pain they start the treatment. The healers of different regions use different types of herbs. The traditional healers of Biladi region have developed the use of Dhikuar (Aloe vera) leaf pulp in treatment of Corn. The healers of present generation have developed this use. This use is becoming very popular in this region.

The traditional healers of Bagbahera region use the latex of medicinal weed Fudhar (*Calotropis gigantea*) externally. The patients having sensitive skin are not suggested to use this latex. The traditional healers of Sirpur region use the milky secretion of medicinal weed Duddhi (*Euphorbia hirta*). Whole plant juice is also used. The healers try to use it fresh.

The traditional healers of Southern Chhattisgarh use the medicinal tree Bhelwa (*Semecarpus anacardium*) for such trouble. They prepare special herbal oil from its fruits. The oil is applied externally on Corn. The healers are in favor of its long-term use. The skin of unaffected part is protected from this oil. The healers recommend its use under their strict supervision. This oil is not available as commercial product in market.

The traditional healers of Ambikapur region use the milky juice of Champa (*Michelia champaca*) but it is considered effective at initial stages only. The healers of Gandai-Salewara region use many *Euphorbia* species for Corn.

In general the healers recommend the common natives bare foot walking in dense forest in order to prevent the problem of Corn. During this walk the soles come in contact with wild herbs. This contact prevents the formation of Corn. They blame modern footwears for the troubles like Corn.

In rural and forest regions the problem of Corn is less common. In urban areas the patients are increasing. In modern societies around the world this problem exists. The herbs and traditional medicinal knowledge about it in Chhattisgarh can play an important role in managing this trouble and giving relief to the patients around the world.

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Delay Is Not Tolerated In Throat Related Troubles.

Pankaj Oudhia

Abstract

The traditional healers of [Indian](#) State [Chhattisgarh](#) use over 95 species of medicinal herbs in treatment of throat related troubles. Besides it over 150 types of home remedies are also in existence. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh the author has collected interesting information on this aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

Different herbs are used for different purposes. The traditional healers of [Chhattisgarh](#) Plains prepare special decoction using medicinal [weeds](#) Makoi ([Solanum nigrum](#)) and Bhatkatiya ([Solanum xanthocarpum](#)). The patients are advised to gargle with lukewarm decoction. For more promising effects [Neem](#) and Shahtoot ([Morus alba](#)) leaves are also added in it. The traditional healers of Southern Chhattisgarh use the leaves of Dhanbahar ([Cassia fistula](#)) in place of Neem and Shahtoot. The healers of Northern Chhattisgarh use the leaves of Munga ([Moringa oleifera](#)) in this decoction.

The traditional healers of Gandai-Salewara region use the excreta of wild birds in combination with medicinal herbs. The combination is used externally in form of aqueous paste. The healers of [Bilaspur](#) region boil the leaves of Rahar ([Cajanus cajan](#)), Moong ([Greengram](#)) and Urd ([Black Gram](#)) in water to prepare a decoction. The patients are advised to gargle with this decoction. New leaves are preferred. The healers of Biladi region use the leaves of Bambri ([Acacia nilotica](#)) for the same purpose. For hoarseness of throat the healers use herbs like [Mulethi](#) and [Bach](#). The reference literatures related to different systems of medicine in [India](#) are full of information regarding these herbs. This is a positive sign that these herbs are still in use in the State. The traditional healers of Gariaband region use the grains of [medicinal Rice Bhejri](#) with Gud (Jaggery). Other varieties of [Rice](#) are not considered useful. In general Hoarseness is easily treated with the help of home remedies.

For Scrofula the healers use medicinal herbs Kulthi ([Dolichos biflorus](#)). The seeds are mixed with cow urine to prepare an aqueous paste. This paste is applied externally. For this purpose the healers grow Kulthi by adopting special method. Kulthi plants are treated with many herbal extracts in order to make it medicinally rich.

The healers don't tolerate any delay in treatment. According to them throat is delicate organ and requires immediate attention and care. Small delay can cause great damage. The healers give preference to external uses than the internal uses.

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Through Wooden Bowls And Shurbut Spleen Troubles Are Treated.

Pankaj Oudhia

Abstract

The traditional healers of Indian State Chhattisgarh use over 70 species of herbs in treatment of spleen related troubles. Although all traditional healers treat these troubles but through the Ethnobotanical surveys conducted in different parts of Chhattisgarh the information about 40 expert traditional healers have been collected so far.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

The natives use home remedies for spleen related troubles. The information on over 25 popular home remedies has been collected. In general the natives get rid from these troubles with the help of home remedies. At advanced stages they approach to the traditional healers for systematic treatment. The expert healers are present in almost all parts of the state.

The patients having regular problem of spleen are suggested by the traditional healers to use wooden bowls prepared from the wood of Jhau (*Tamarix aphylla*). Bowls are filled with water overnight and next morning the patients are advised to take the leachates empty stomach. The healers prepare these bowls by their own hands. These bowls are not available in markets. The healers are not in favor of using the same bowl upto long time. Based on the age of patients and the severity of the diseases the healers prepare the bowls of different size and shape. The traditional healers also prepare wooden bowls from medicinal trees Bhirra, Karra and Bhorsal but these are considered less effective and used at early stages only. These bowls are becoming popular in different parts of the world. Before preparing the bowls the healers dip the wood in specific herbal formulations. This solution makes the bowl rich in medicinal properties. The healers keep the ingredients of herbal solution secret.

The traditional healers of Southern Chhattisgarh use many wild birds to prepare medicine for these troubles. This medicine is given in very small doses. The bat living in dark caves are also used for this purpose.

The traditional healers of Chhattisgarh Plains use different Shurbuts using wild fruits. These delicious Shurbuts are given to the patients as medicine.

Among the traditional healers the use of urine of different animals including wild animals is also popular. At initial stages the healers of many parts use Mala having herb parts.

Although the patients having Spleen related troubles are not in large numbers in the state but this

unique knowledge can be very helpful for the thousands of patients around the world. The traditional healers of Chhattisgarh can play vital role in this regard.

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Cigarettes Are No More Harmful : Unique Traditional Knowledge About Herbal Cigarettes.

Pankaj Oudhia

Abstract

Since generations the traditional healers of Indian State [Chhattisgarh](#) are using Herbal Cigarette in treatment of many common as well as complicated diseases. Although this unique traditional knowledge of Chhattisgarh has not gained the commercial success but the Herbal Cigarettes are providing great relief to the patients. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh over 35 types of Herbal Cigarettes have been identified so far.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

[Herbal Cigarettes \(HC\)](#) are used as both [preventive and curative to diseases](#). These Cigarettes are popular in almost all parts of Chhattisgarh. These Cigarettes are not available in market.

The traditional healers of Chhattisgarh Plains use the medicinal weed Kukronda ([Blumea lacera](#)) to prepare HC. Its leaves are used to prepare HC for Asthmatic patients whereas the HC prepared from roots is used for the patients having Piles specially bleeding Piles. Kukronda, Locally known as Kukurmatta, grows as winter season weed. The healers prepare the HC in bulk during winter season for the round the year uses. Many healers preserve the leaves and other plant parts by adopting traditional methods for its use round the year. These methods protect the medicinal properties of plant parts.

Like Kukronda, the leaves of Datura are also used in form of HC but healers recommend its use under their strict guidance. These HCs are considered beneficial for patients having troubles related to respiratory system.

In blood related disorders the healers use specific HCs. In these HCs Ama ke Baur, the inflorescence of [Mango](#), plays an important role. The traditional healers of Pendra region use different plant parts of Bach ([Acorus calamus](#)) for the preparation of HC for patients having Epilepsy. The HCs prepared from Punarnava and Chirchita herbs are used to develop natural body resistance. Both Punarnava ([Boerhaavia diffusa](#)) and Chirchita ([Achyranthes aspera](#)) grow as wasteland weeds. The healers feel that these HCs can play vital role in treatment of modern diseases like AIDS. During the surveys the author has observed its practical uses many times.

The patients having mental trouble especially mental tension are advised by the traditional healers to use Rice and Khas ([Vetiver](#)) roots in HCs. These HCs are also used under the strict supervision of the healers as over use may results in new troubles.

For the dental troubles especially for the toothache the healers prepare the HC using Bhatkatiya ([Solanum xanthocarpum](#)) fruits and seeds. For Migraine the HC prepared from wild species of Tulsi (*Ocimum* sp.) are used.

The name of Cigarette suddenly brings the names of many lethal diseases but the Herbal Cigarettes of Chhattisgarh are giving great relief to the patients. These HCs can bring new revolution in the world. These HCs need immediate attention from scientific community.

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Herbal Deodorants Are Not New For Traditional Healers.

Pankaj Oudhia

Abstract

For bad odor as Herbal Deodorant the traditional healers and natives of Indian State Chhattisgarh use many medicinal herbs. The concept of Herbal Deodorant is very old in the State. In State both home remedies as well as wild herbs are used for the treatment of troubles due to excessive sweating. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh the author has collected the information on 40 types of Home remedies and 45 species of herbs so far.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

The traditional healers of Chhattisgarh Plains prepare a special decoction by boiling the leaves of Chiraijam (*Syzygium cumini*), Jam (Guava) and Ama (Mango) in different proportions. This decoction is used to wash the body parts having excessive sweat with offensive smell. The traditional healers of Bilaspur region burn different plant parts of medicinal herbs Asgandh (*Withania somnifera*) and Bach (*Acorus calamus*) and collect the ash. The patients are advised to wash the body with the help of this ash.

The traditional healers of Gandai-Salewara region mix the roots of Untkatara (*Echinops echinatus*) and Bhatkatiya (*Solanum xanthocarum*) in equal proportion and after drying mixture is prepared. In combination with black soil this mixture is applied on body in order to get rid from offensive smell.

The traditional healers of Southern Chhattisgarh use the Shurbuts prepared from different wild fruits for the treatment of these troubles. For different seasons different Shurbuts are used. These Shurbuts not only give relief from sweat related troubles but also beneficial for general health.

The traditional healers are having the solution for the problem of excessive sweat in extremities as well as at back of head. The healers of Chhattisgarh Plains use the leaves of Bambri (*Acacia nilotica*) for this purpose. The patients are advised to rub the leaves in affected parts and wash it during the bath. New leaves are preferred. The traditional healers of Northern Chhattisgarh use the leaves of wild species of Tulsi for this purpose.

The traditional healers tell about these traditional uses to common person. They don't keep it secret like other knowledge. This is the reason the knowledge is safe as well as popular. The positive observation is that the healers of new generations are enriching this knowledge through new experiments

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Traditional Knowledge about Ear Related Troubles is in Danger.

Pankaj Oudhia

Abstract

The traditional healers of [Indian](#) State [Chhattisgarh](#) use 50 species of herbs in treatment of ear related troubles. Most of these remedies are used externally. Like traditional healers the natives are

also having rich traditional medicinal knowledge about home remedies. The Ethnobotanical surveys conducted in different parts of Chhattisgarh resulted in much information on this aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

The natives of different parts of [Chhattisgarh](#) use over 130 types of home remedies. In case of failure the natives approach to the traditional healers for systematic treatment. The healers living in rural and forest regions use the herbs present in surrounding for treatment. All parts of medicinal weed Fudhar ([Calotropis gigantea](#)) are used. In case of earache the healers apply the warm juice of Fudhar leaves. This use is popular among the traditional healers. The healers of Chhattisgarh Plains use the inflorescence of [Ama](#) (Mango) for the preparation of special oil. This oil is used for ear related troubles. It is especially effective in case of earache. Indigenous species are preferred for the collection of inflorescence. Once prepared during the time the summer the healers use it round the year. In order to enrich the inflorescence with medicinal properties the healers irrigate the old trees with the help of herbal extracts and leachates.

The traditional healers of Kanker region use the bark of medicinal herb Koria. The dry powder is applied into the ears. The natural forests are rich in natural population of Koria herbs. Among the traditional healers of Dhamtari region the use of Mehndi leaves is popular. These leaves are used externally. The traditional healers of Rajnandgaon region use the bark of Bambri ([Acacia nilotica](#)). The bark is boiled in water to prepare a decoction. The patients are advised to apply the decoction in to the affected ear. Old tree is preferred for the collection of bark. The traditional healers of Bilaspur region use the flowers of Munga ([Moringa oleifera](#)). The dried flowers are converted into the powder and applied into the ears.

Due to lack of documentation this valuable knowledge is in the process of extinction. The senior natives and healers informed that in early days the formulations especially the home remedies were in thousands. Besides documentation there is a need for clinical trial in order to give this knowledge the scientific base.

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Boil the Herbs to Treat Boils.

Pankaj Oudhia

Abstract

Over 300 types of home remedies are used traditionally in treatment of boils and related troubles in [Indian State Chhattisgarh](#). In complicated cases the traditional healer use over 120 species of medicinal herbs. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh the author has collected many interesting information on this aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

The traditional healers consider the heat in blood more responsible for boils and related troubles than the impurity of blood. This is the reason most of the herbs used by them are cool in nature. The herbs having heating properties are used in combination with other herbs in form of mixture. Like other parts of India different plant parts of [Neem](#) trees are used both internally as well as externally in Chhattisgarh also. The traditional healers of Jashpur region consider the juice of wild species of [Banana](#) good for the patients having regular problem of boils. The patients having poor vitality are not advised to take this juice. The traditional healers of Charama region use the medicinal herb [Bhelwa](#) externally for treatment.

Many healers suggest the patients to collect medicinal [weeds](#), popularly used as [potherbs](#) and consume it after boiling it simply. This use acts as supplement treatment along with main treatment.

The healers suggest the patients to take bath in specific ponds, lakes and springs as treatment. The internal use of this water is also recommended. [The water of first Monsoon rain is also considers as a boon for such patients.](#)

The soil collected near to the medicinal herbs is also considered good for Boils. The traditional healers of Chhattisgarh Plains use the soil collected from [Rice](#) variety Dubraj beneficial for treatment. The soil from fields where organic farming is in practice is used. The traditional healers of Gandai-Salewara region use the soil collected near to the Dhawai ([Woodfordia fruticosa](#)) plants for the same purpose. Its flowers are also used as medicine. The flowers are applied externally. Many healers boil the fresh flowers in base oil to prepare special oil. This oil is used for the treatment of boils. The oil is considered more beneficial than the powder.

Among the healers the use of latex, locally known as Doodh, is very popular. The traditional healers of Durg region use the latex of medicinal tree Doomar ([Ficus glomerata](#)). The healers of Northern Chhattisgarh use the latex of Thuhar. The healers of Chhattisgarh Plains use the latex of Champa ([Michelia champaca](#)).

The traditional healers give more importance to internal treatment than external treatment. The surveys to gather more information are still in progress and many important outcomes are expected.

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Unique Ways To Get Rid from Fever.

Pankaj Oudhia



Abstract

The traditional healers and natives of [Indian State Chhattisgarh](#) manage different types of fever in unique ways. They use over 75 species of herbs both internally as well as externally. Most of these herbs grow as weed in the region. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh the author has collected much information on this aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

Most of the healers use the roots of common [weeds](#). The traditional healers of [Chhattisgarh](#) Plains suggest the patients to wear the roots of common weed Makoi ([Solanum nigrum](#)) in ears in order to get rid from the fever. This treatment is considered effective against the fever that comes at night.

The traditional healers of Gandai-Salewara region suggest the patients to wear the roots of Bhengra ([*Eclipta alba*](#)) in the same manner. Bhengra is well known weed that grows in Rice fields. The patients having mental troubles with fever are suggested by the healers to wear Bemchi ([*Psoralea corylifolia*](#)) roots in same manner. Bemchi grows as winter season weed in Chhattisgarh. Many healers are in favor of tying the roots around the neck instead of the ears for more promising effects.

The traditional healers of Southern Chhattisgarh use the roots of Hulhul ([*Cleome viscosa*](#)) for fever. For Malarial fever the healers of Bagbahera region use the roots of white flowered [*Datura*](#). The roots are tied in the right arm of the patients. The healers of Nagri-Sihawa region use the roots of common weed Sahadevi ([*Vernonia siceraria*](#)) for the same purpose. In order to get more promising



results the roots are tied around the waist. The healers of [Bastar](#) region suggest the patients to tie the roots of Fudhar ([*Calotropis gigantea*](#)) around the neck.

For old fevers the healers of Saraipali region use the roots of Jangli Chaulai ([*Amaranthus spinosus*](#)) in same manner. The healers of Northern Chhattisgarh use the roots of Bhatkatiya ([*Solanum xanthocarpum*](#)) for the same trouble.

The healers use different colors of strings to tie the roots or root pieces. Commonly used colors are red, black and blue. On the basis of severity of disease and the vitality of the patients the healers decide the colour of the string. The roots are used till the cure. After it the roots are flowed in river. Many times the roots are buried near the specific trees.

These uses are very popular among the healers. In many parts of the State the natives are also using it. Its popularity among them clearly indicates its efficacy. It is not only an effective treatment but also it is very cheap. There is a need to popularize these uses among the natives of new generation. The systematic clinical trials can also help us to give scientific base to this unique traditional knowledge.

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[Over Forty Paediatricians Are Serving The Children of Chhattisgarh Through Herbs.](#)

[Traditional Medicinal Knowledge about Herbal Tea in Indian State Chhattisgarh.30. Mungesa Ke Chai.](#)

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Be Aware! Trees Can Make You Sick.

Pankaj Oudhia



Abstract

In [Chhattisgarh](#) through Tree Shade Therapy the traditional healers treat many diseases. At the same time they are aware of the trees having harmful shades. The common natives are instructed to avoid this shade. The patients are specially warned about it. Through the Ethnobotanical surveys conducted in different parts of Indian State Chhattisgarh, the author has collected information on over 60 species of trees having harmful shades.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

The patients having skin related troubles are suggested by the traditional healers of Narharpur region to avoid the shade of Bhelwa ([Semecarpus anacardium](#)) trees. The reference literatures related to different systems of medicine in India are full of information about the harmful effects of Amli



([Tamarindus indica](#)) tree shade.

The bad effects of this shade can be corrected with the help of Neem ([Azadirachta indica](#)) trees.

The traditional healers of Rajnandgaon region consider the shade of Padri ([Stereospermum personatum](#)) trees a curse for the patients having rheumatism. The natives are also aware of its bad effects, They informed that working under this tree shade develops joint pains in an hour. Padri is used as medicinal tree by the healers but its shade is not considered safe.

During pregnancy the women are not advised to sit under Kuchla ([Strychnos nux-vomica](#)) trees. It may result in abortion. The natives having poor vitality are advised by the healers not to sit under Char ([Buchanania lanzan](#)) trees. The shade produces weakness. The patients having troubles due to cold are not advised by the traditional healers of Rengakhar region to sit under Shisham ([Dalbergia sissoo](#)) trees.



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Nine New Species of Gunja (*Abrus precatorius*) Found in Chhattisgarh, India.

Pankaj Oudhia

Abstract

[Gunja](#) is well known herb of medicinal importance. The natural forests of [Indian](#) State [Chhattisgarh](#) are rich in wild population of Gunja. It is used traditionally as medicine. During the ethnobotanical surveys conducted in different parts of Chhattisgarh the author has collected information on nine new species of Gunja. In reference literatures these species have yet not been described.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

In general white and red coloured Gunja, also known as Ratti, are used commonly. Both types are common in the forests. White seeded Gunja is preferred. On the basis of seed colour nine species of Gunja have been found so far. All these types are in use in the state as medicine. On the basis of plant shape four types of plants are available.

Due to overexploitation of natural sources of Gunja its population is decreasing at alarming rates. The newly discovered species are also under threat. This decrease in population is causing harmful effects on big trees. According to the traditional healers the leachate of Gunja plant parts play an important role in making the trees rich in medicinal properties.

The author has suggested the state authorities to pose time bound ban on wild collection of Gunja at hot spots. This action will protect the Gunja from over exploitation and help it to flourish again.

In Chhattisgarh Gunja plant parts are used in treatment of over 35 types of diseases. The traditional healers of Southern Chhattisgarh use its roots in miraculous way to treat the patients declared dead by the modern practitioners. Gunja is popular among the natives engaged in Tantra activities. Its leaves are used to make the bitter decoction sweet. Its leaves are 50-80 times sweeter than sugar.

The traditional healers of Chhattisgarh Plains consider the Gunja plants having different seed colors as indicator of occurrence of valuable gems. The author has observed dense growth of Gunja plants in areas having natural source of Diamond. The healers consider it as one of the natural indicators of Diamond.

There is no scientific base of this information. No effort has been done to evaluate the efficacy of Gunja plants as Diamond indicator. Although the reference literatures related to different systems of medicine are full of information regarding medicinal uses of Gunja but according to the traditional healers of Chhattisgarh it is like a drop in ocean. Much work is required to search its medicinal potential. Also there is a need to conduct clinical trials in order to evaluate its potential as described by the traditional healers.

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Crabs Are useful for Human As Well As for Herbs.

Pankaj Oudhia

Abstract

Although the presence of crab in crop fields is headache for the farmers but for the traditional healers of [Indian](#) State [Chhattisgarh](#) crabs are the sources of many valuable medicines. They use it both internally as well as externally in treatment of over 25 types of diseases. Through the ethnobotanical surveys conducted in different parts of Chhattisgarh the author has identified over 60 traditional healers having expertise in use of crab as medicine.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

The use of crab as food is popular among the natives but the [traditional healers](#) do not consider crab as safe food for every one. The crabs collected from [Rice](#) fields are considered best. The healers are not having any specific reason for it. In general they use crab in combination with medicinal herbs used to flush out the [renal](#) calculi. After the childbirth the healers suggest the women to take crab. It acts as [tonic](#).

The traditional healers of North [Chhattisgarh](#) burn the crab and collect [ash](#). This ash is used as medicine. It is considered as a boon for the patients having respiratory troubles. Many healers spray the aqueous solution of ash on herbs in order to enrich it with medicinal properties. Sarphonk ([Tephrosia purpurea](#)) plants are irrigated with this extract one day before the collection of roots. The ash is used for big trees also. The traditional healers of Southern Chhattisgarh use crab in treatment

of [gynaecological](#) troubles. The healers of Gandai-Salewara consider crab as promising [aphrodisiac](#). They use it in small amount. Its over dose can upset the stomach- the healers informed.

Through the on-going surveys the author is trying to get more information on these traditional uses. These uses are very popular among the healers. The popularization of this knowledge can generate employment opportunities in the state.

Related Ecoport Articles

[Traditional use and availability of aquatic biodiversity in rice-based ecosystems I. Kampong Thom Province, Kingdom of Cambodia.](#)

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Exotic [Weeds](#) are Not A Problem For The Traditional Healers.

Pankaj Oudhia



Abstract

In Indian State [Chhattisgarh](#) many exotic [weeds](#) have been introduced and now spread all over the state. Gajar Ghas (*Parthenium hysterophorus*), Gotiphool (*Lantana camara*), *Eupatorium*, Jal Kumbhi (*Water Hyacinth*), Gahunsa (*Phalaris minor*) etc. are among these exotic weeds. For the farmers these weeds are headache but living with these weeds upto long time the traditional healers have developed many medicinal uses. These uses are in practice and becoming a part of traditional knowledge. Through the ethnobotanical surveys conducted in different parts of Chhattisgarh the author has collected much information on this interesting aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

[Gahunsa](#) is considered as problematic [weed](#) in wheat fields. The traditional healers of Chhattisgarh use this weed in treatment of [Alopecia](#). The freshly collected plants are boiled in Til (Sesame) oil to prepare the Hair oil. The patients are advised to massage this oil gently on hairs. This oil is considered beneficial for common person also. The healers add more herbs in this oil in order to make it more useful. The paste prepared by crushing the fresh plants is applied externally as

medicine for skin related troubles. The traditional healers of Chhattisgarh Plains use this weed internally. The troubles due to cold are treated with this medicine.

[Jal Kumbhi \(Water Hyacinth\)](#) is present as aquatic weed in almost all parts of Chhattisgarh. The traditional healers have developed its many uses. In combination with [Sirka](#) (Vinegar) the healers use this plant externally in treatment of wounds. The combination is considered useful for internal wounds also. The healers are trying this combination for cancerous wounds. Jal Kumbhi is popularly used as medicine to Goitre. It is also used both internally as well as externally in treatment of urinary troubles.

[Lantana](#) grows as wasteland weed in [Chhattisgarh](#). The traditional healers of Biladi region use the young twigs of Lantana as herbal toothbrush. It is considered useful for gum related troubles. This use is not known in other parts of Chhattisgarh. Even Lantana is not used in this way in country from where it is originated. The traditional healers of Southern Chhattisgarh use the Lantana fruits in treatment of liver related troubles.

[Parthenium](#) is considered as harmful [weed](#) for humanbeings, animals and plants. The healers have developed its new use. They are using it in treatment of different types of cancer. In most of the cases it is used alone. Also it is used both internally as well as externally.

When these exotic weeds are collected the healers take some special precautions. The weeds are collected from crop fields where organic farming is in practice. They irrigate the herbs with the help of herbal extracts and leachate in order to make it rich in medicinal properties.

Through the ongoing ethnobotanical surveys the author has collected the information on over 25 exotic weeds. The research of the traditional healers is a matter of appreciation. This research can bring a revolution. Every year huge amount of agrochemicals is dumped on agricultural fields in the name of weed control. There is a need to popularize these uses and also to conduct clinical trials in order to establish the scientific base of this traditional knowledge

Related Ecoport Articles and Tables

[Present status of three exotic weeds in Indian state Chhattisgarh.](#)

[Fighting with Parthenium allergy through indigenous knowledge.](#)

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Traditional Dishes, Shurbut and Forest Herbs are used to flush out Renal Calculi.

Pankaj Oudhia



Abstract

In [Indian State Chhattisgarh](#) over 180 species of herbs are used to flush out the Renal Calculi. These herbs are used in form of herbal combinations. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh 65 specialist traditional healers have been identified.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

Most of the herbs used for this trouble are having [reniform](#) plant parts. According to the traditional healers these reniform plant parts indicate its usefulness in treatment of troubles related to kidney. Among these herbs the use of [Muscaini](#) (*Ipomoea reniformis*) is very common. It is consumed as [potherb](#). Its different plant parts are also added in herbal formulations. It grows as [weed](#) in [Rice fields](#). Among the healers it is known as Poor man's remedy.

In many parts of [Chhattisgarh](#) pulse crop [Kulthi](#) (*Dolichos biflorus*) is undercultivation. Its seeds are used internally in treatment of Renal Calculi. The use of this pulse is common among common natives. The healers are also in favor of its use but they give emphasis on its judicial use. According to them the food material consumed with this pulse play important role in making it really useful. The healers are not in favor of its long-term use. The patients taking other medicines like Shilajit are not advised to take this pulse as food material. Due to introduction of new varieties the area under

this pulse is decreasing in Chhattisgarh. The healers prefer the use of organically grown [Kulthi](#).

After the removal of Renal Calculi, locally known as Pathri, the patients are advised to take the medicine upto long time in order to avoid the formation of Calculi again. The traditional healers consider food and water responsible for this trouble. They are not glad with modern foods. They suggest the patients to take water after purification by medicinal herbs.

Herbal Shurbut are also popular among the traditional healers. The traditional healers of Chhattisgarh Plains suggest the patients to take Shurbut prepared from [Maulsari](#) fruits. It is given upto long time. Matured fruits are preferred.

The traditional healers of Northern Chhattisgarh use the [roots of Munga](#) (*Moringa oleifera*) in form of decoction for treatment. They use this decoction under their strict supervision. The healers of [Kanker](#) region use the leaves of [Panphuti](#) herb. It is used in form of Chutney. The healers of Biladi region use the herb named [Koria](#). Its bark is given with curd whereas root is given in form of decoction.

In remote areas much knowledge is still undocumented. The surveys are in progress. The patients from different Metros are approaching to the healers at remote areas for treatment. This is good sign.

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For complete document please see CGBD Database.

Medicinal Weeds Help in Flushing the Intestinal Worms Out.

Pankaj Oudhia



Abstract

The traditional healers of [Indian](#) State [Chhattisgarh](#) use 80 species of medicinal herbs to flush out the intestinal worms. Most of these herbs grow as weed in surroundings. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh the author has collected much information on this aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

The traditional healer use Gumma ([Lecuas aspera](#)) during rainy season and Bathua ([Chenopodium album](#)) during winter season. Both [weeds](#) are used as [potherbs](#) in the region. This is an age-old traditional knowledge. These weeds are also used in form of herbal combinations. The traditional healers consider intestinal worms a root cause of many diseases. Safed Dag (Leucoderma) is one of these diseases. In treatment of this skin trouble the treatment is started with worm killing herbs. The healers use the Bathua seed oil for both Leucoderma as well as worms.

The traditional healers of forest regions use medicinal herb Baibirang ([Embelia ribes](#)) in treatment of intestinal worms. Two species of this herb grow in forests. Both are used for treatment. Many healers mix the fruits of both species in order to get more promising results.

The traditional healers of Chhattisgarh Plains use the new root sprouts of Bar ([Ficus benghalensis](#)), Pipal ([Ficus religiosa](#)) and Doomar ([Ficus glomerata](#)) for treatment. Among the traditional healers of Narharpur region the use Bhelwa ([Semecarpus anacardium](#)) is popular. In Northern Chhattisgarh the natives use different plant parts of Darmi ([Pomegranate](#)) as home remedy. The traditional healers of Gandai-Salewara region use the fruits of Mainphal ([Randia dumetorum](#)) in treatment. The fruits are

used in powder form. In order to make the Mainphal plants rich in medicinal properties the healers irrigate it with herbal extracts and leachates few days before the collection of plant parts. The traditional healers of Southern Chhattisgarh use the roots of medicinal tree Parsa ([Butea monosperma](#)) as medicine. In order to get more promising effects Parsa roots are given in combination with other herbs. Internal use of Bael ([Aegle marmelos](#)) is also in use. The healers use over 80 types of tuberous herbs, Most of these herbs are still unidentified.

Besides forest herbs, the natives use hundreds of home remedies to flush out the worms. The surveys are still in progress. Much information is expected from these surveys.

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For complete document please see CGBD Database.

Through Hiccough Healers Diagnose the Health Troubles.

Pankaj Oudhia

Abstract

The traditional healers of Indian State don't consider Hiccough, locally known as Hichki, a serious ailment. Through different types of Hiccough they identify the diseases as well as its seriousness. In Chhattisgarh the natives use over 150 types of home remedies for this ailment. In case of failure they approach to the traditional healers for systematic treatment. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh the author has collected information on traditional medicinal uses of 30 species of herbs.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

The traditional healers of Chhattisgarh Plains use the branches of medicinal trees Bar ([Ficus benghalensis](#)), Pipal ([Ficus religiosa](#)) and Doomar ([Ficus glomerata](#)) for treatment. The branches are burnt and ash is collected. This ash is taken internally as medicine. The use of Lakh from Pipal is also popular.

The traditional healers of Northern Chhattisgarh use different plant parts of Munga ([Moringa oleifera](#)) in form of decoction for Hiccough. The traditional healers of Jashpur region use the ash of wild species of Banana, locally known as Ban Kela, for treatment. The leaves are burnt and ash is

given internally. Improved species of Banana are not considered good for the preparation of medicine. The traditional healers of Southern Chhattisgarh use the matured fruits of Kaitha ([Feronia limonia](#)). The pulp is given internally with juice. Bael ([Aegle marmelos](#)) fruits are used as an alternative to Kaitha.

Out of 150 home remedies only 10 remedies are used most frequently. According to the senior natives earlier there were thousands of home remedies. Due to lack of documentation we have lost this valuable traditional knowledge. The effort to collect the information on this aspect is in progress in Chhattisgarh.

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Besides Herbs, Wooden Rollers also give Relief to Patients with Paralysis.

Pankaj Oudhia

Abstract

In Herbal State [Chhattisgarh](#), [India](#) the traditional healers use wooden rollers prepared from the pith of old trees in treatment of paralysis. The traditional healers use over 105 species of herbs both internally as well as externally in treatment of paralysis. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh the author has identified 130 traditional healers having expertise in treatment of paralysis.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

With the help of over 105 herbs the traditional healers prepare over 200 types of herbal oil. The oil is prepared through special traditional methods. The traditional healers prepare it by their own methods. This oil is massaged externally on affected parts. The healers are well aware of the facts that how these preparations should be massaged in order to get promising effects. These preparations are becoming popular in different corners of India.

For the search of old trees to prepare wooden rollers the traditional healers do lot of effort and hard work.

The wood is collected on special day and time. The wooden rollers, locally known as Belan, are used by specific methods. The wooden rollers prepared from Mahua ([*Madhuca latifolia*](#)) trees are very popular among the healers.

Besides herbs medicinal insects and mites are also used traditionally. Ranikeeda ([*Trombidium*](#)) is used both internally as well as externally. The healers collect these mites in rainy season and use it round the year. The freshly collected mites are boiled in base oil to prepare special oil. This oil is considered as a boon for the patients.

The traditional healers of Southern Chhattisgarh suggest the patients to take rest under specific trees. It is used as supplement treatment along with main treatment.

The traditional healers of Rajnandgaon region suggest such patients to avoid the shade of Padri ([*Stereospermum personatum*](#)) trees. The shade is considered harmful.

The healers of Gandai -Salewara region use the blood of many wild birds for external application. The healers of Southern Chhattisgarh claim that they can treat all types of paralysis through [*Afeem \(Opium\)*](#) and Kuchla ([*Strychnos nux-vomica*](#)).

The natives of rural and urban regions of Chhattisgarh are taking advantages of this unique traditional knowledge. There is a need to popularize it among the natives of young generations. Also there is a need for systematic clinical trials on this important aspect.

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Bonesetters of [Chhattisgarh](#) Giving Relief to the Patients around The World.

Pankaj Oudhia

Abstract

In Indian State [Chhattisgarh](#) the traditional healers have rich traditional medicinal knowledge about herbs useful in bone fracture. Traditionally over 40 species of herbs are used both internally as well as externally. Although there are hundreds of traditional healers treating these cases but through the Ethnobotanical surveys the author has identified 110 specialist traditional healers. The bonesetting is their profession since generations.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

Among the traditional healers of Chhattisgarh Plains the use of Koha ([Terminalia arjuna](#)) and Bambri ([Acacia nilotica](#)) is common. The bark of Koha is used both internally as well as externally. After setting the bone in right position the healers apply the aqueous paste of Koha bark as plaster. Bambri seeds are used for bone

reunion internally. In general the healers prefer the internal as well as external uses of Koha bark at a time for promising results

[The traditional healers of Southern Chhattisgarh prepare different herbal dishes using medicinal herb Cissus quadrangularis](#). Cissus is in use since time immemorial for this trouble, Without hesitation the healers accept the fact that their ancestors have learnt about the use of Hadjod from wild animals especially from Deer. Hadjod is undercultivation as medicinal crop in many parts of



Chhattisgarh but the traditional healers use the herb of wild origin for treatment.

The traditional healers of Northern Chhattisgarh use medicinal herb Bhelwa ([Semecarpus anacardium](#)) for fracture. The sweet dish locally known as Halwa prepared from Bhelwa is given to the patients for fast reunion.

In general the herbs growing in alkali soil are used as medicine. The

traditional healers have developed the use of exotic weed Eupatorium for bone pain. They prepare special herbal oil from this weed. According to them it works in miraculous ways. Many healers use herbs like [Guggul](#) and Vishavel. For the supply of these herbs they have to depend on neighboring states. In rural areas the natives use medicinal herb Ketki ([Agave americana](#)) for bone fracture as veterinary medicine. The use of wild species of [Haldi \(Turmeric\)](#) is also



popular.

Not only the patients from different corners of India but also the patients from foreign countries are getting advantages unique knowledge the traditional healers are having. Most of the healers charge nothing as fees. These are true experts and there is a need to give honor and recognition of these experts.

Related Ecoport Articles and Interactive Tables

[Hadjod Chila: Traditional Remedy for Joint Pain.](#)

[My experience and interactions with herb collectors and growers of Chhattisgarh, India associated with medicinal herb Hadjod \(Cissus quadrangularis\) : New comments.](#)

[Market trend predictions for medicinal herb business.](#)

[Expert Tips for Organic Cultivation of medicinal crop Hadjod Cissus quadrangularis. \(Written for the Herb Growers interested in growing this crop in year 2007 and 2008\)](#)

[Hadjod based fifteen herbal combinations used by Bonesetters of Chhattisgarh Plains, India.](#)

[Forty-Eight Hadjod \(Cissus quadrangularis\) based primary Herbal Formulations used traditionally for Weight Loss in Indian state Chhattisgarh.](#)

[Link to Interactive Tables](#)

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Traditional Healers Have Found Over 500 Herbs Effective Against Cancer.

Pankaj Oudhia

Abstract

In [Indian](#) State [Chhattisgarh](#) over 75 traditional healers are known as experts in treatment of different types of Cancer. They use over 500 species of herbs both internally as well as externally in treatment. These healers are known for their expertise and the patients from different corners of India visit to them for treatment. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh, the author has collected many interesting informations on this aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

Most of the useful herbs are having endangered status in Chhattisgarh. Many of them are rare in occurrence. The healers take special precaution during the collection of herbs. There is specific time and method for the collection of each herb. Bhramarmar, Aik Mada Parni, Sutli Kand, Van Jhunki, Tirkonia etc. are among these herbs. These are the local names of herbs. The efforts to establish its botanical identity are in progress. In general, the healers don't disclose the contents of the herbal mixtures. They take nominal charges for the treatment. Many of them don't charge any fees even the cost of medicine. Their main occupation is farming. The healers use these medicines for different purposes. Mainly these are used for reducing the intense pain and to develop natural body resistance.

Among known medicines Chandrashoor ([Lepidium sativum](#)) plants are used in form of juice. According to the healers the regular intake of juice develops natural resistance inside the body. Lepidium of wild origin is preferred. During the surveys the author has noted that the traditional healers are having the long list of herbal dishes useful for cancer patients. These dishes are given as supplement treatment along with main treatment. The information on over 35 types of Herbal dishes has been collected so far. Most of the herbal dishes are prepared from the wasteland plants.

Most of the traditional healers are crossing the age of 80 years. Their young generation is not taking interest in this knowledge. There is a need to document this traditional knowledge without any delay.

Also there is a need to give recognition and honor to the expert traditional healers. Through this approach thousands of cancer patients around the world can be benefited

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Through Bhavri and Medicinal Herbs [Epilepsy](#) is treated in Chhattisgarh.

Pankaj Oudhia

Abstract

In [Indian State Chhattisgarh](#) the traditional healers use 90 species of herbs in treatment of Mirgi (Epilepsy). Most of these herbs are aromatic in nature. They also use many types of medicinal insects both internally as well as externally in treatment. Through the ethnobotanical surveys conducted in different parts of Chhattisgarh the author has identified 55 traditional healers having expertise in treatment of Epilepsy.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

The traditional healers of Bagbahera region use the medicinal insect Bhavari for treatment. Bhavri, a water strider, is an aquatic insect. According to the traditional healers through its movement in water the insect clearly shows its possible use. The healers give it internally with Gud (Jaggery).

Among herbs the use of [Bach](#) is popular. The use of Bach in treatment of Epilepsy has been mentioned in different systems of medicine in India. But the traditional healers of Chhattisgarh prefer the use of rare species of Bach i.e. Acorus gramineus for more promising effects. This species is similar to Acorus calamus but its leaf lack of middle vein. Acorus calamus is under cultivation in many parts of Chhattisgarh but the traditional healers prefer Bach of wild origin. The occurrence of Acorus gramineus is limited to few areas. It is used both internally as well as externally.

The traditional healers of Northern Chhattisgarh use special shoes for the treatment of Epilepsy. The shoes are prepared by using the wood of medicinal plant Nirgundi ([Vitex negundo](#)). The traditional healers are in favour of its long-term use. It is used as supplement treatment along with main treatment of Epilepsy. The healers prepare it by their own hands for the patients. These shoes are not available in

market.

The traditional healers of Southern Chhattisgarh use different plant parts of Mahua ([Madhuca latifolia](#)) for this trouble. In most of the cases it is used during attack.

In many parts of Chhattisgarh the use of Locket and Herbal Mala prepared by using different plant parts of medicinal weeds is in existence. The healers believe that through regular touch with body these Lockets and Mala gives beneficial effects. The threads and strings used to prepare these Lockets and Mala play crucial role in enhancing the medicinal properties of plant parts.

The traditional healers prepare special daily routine for the patients and the patients are advised to follow it seriously. They suggest them to pass some time daily under specific trees. They also use the soil collected from different medicinal herbs growing region for the treatment. The use of special herbal oil is also common. The healers use [Kali Musli](#), [Kali Haldi](#), [Satavar](#), Putkand etc. to prepare this herbal oil.

The problem of Epilepsy is common throughout the world. Through systematic research on these traditional medicines the thousands of patients can be benefited. The joint efforts of traditional healers, modern researchers and research organizations can make this dream a true success.

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Snakes Are Managed Through Snake Attractant and Repellents Herbs.

Pankaj Oudhia



Abstract

The traditional healers of Indian State [Chhattisgarh](#) use over 70 species of herbs in treatment of snakebite. Through these herbs they assess the seriousness of the problem and snake type. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh the author has identified over 350 traditional healers having expertise in treatment of snake bite. These healers are giving their free services to the people of rural and forest regions far from modern medical facilities.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

In [Chhattisgarh](#) there is rich traditional medicinal knowledge about herbs used as snake repellent and attractant. The [Rice](#) workers of Chhattisgarh plains consume the curry prepared from medicinal herb Gumma (*Leucas aspera*) to avoid snakebite. It is common belief among them that the consumption of this curry develops specific smell inside the body and due to this smell snakes don't come near to them. The traditional healers also use this knowledge when they visit to dense forests for the collection of herbs.



In Southern Chhattisgarh an herb named Bhramarmari grows naturally. It is rare herb. It is having snake attractant properties. According to the healers it attracts the venomous snakes mostly.

The farmers use the snake attractant plants in order to keep control over natural population of rat. Around the homes the natives' plant snake repellent plants. In rural as well as urban regions of Chhattisgarh the natives keep the fruits of medicinal tree Padri ([Stereospermum personatum](#)) for protection against snake. Its fruit looks like snake in shape. These fruits are used internally as medicine for snakebite by the traditional healers. The farmers tie the roots of many medicinal weeds during fieldwork in order to repel away the snakes.

The medicinal herbs are used both internally as well as externally in treatment of snakebite. All parts of medicinal [weed](#) Fudhar ([Calotropis gigantea](#)) are used for this purpose. The traditional healers of Southern Chhattisgarh use the roots of Parsa ([Butea monosperma](#)) for treatment. White flowered rare Parsa trees are preferred. After initial life saving treatment the healers suggest the patients to take the herbs upto long time for residual effects. In combination with other the patients are advised to take large amount of [Cow Ghee](#) internally.

Due to lack of standard research protocol the modern science is unable to recognize this traditional knowledge. We are losing this knowledge day by day. There is a need for immediate attention from scientific community on this important aspect.

Related Ecoport Articles

[Lightening is beneficial too.](#)

[Traditional Medicinal Knowledge about medicinal herbs and insects in Indian State Chhattisgarh: Results of Ethnobotanical surveys conducted in year 2005.](#)

[Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations. 13. Nimbpatra Yoga.](#)

[Internet Links to Research Articles based on Ethnobotanical Surveys conducted in different parts of Chhattisgarh by Pankaj Oudhia.](#)

[Snake diversity in Raipur district of Indian state Chhattisgarh. \(With colored pictures, local](#)

[names etc.\)](#)

[Snake diversity in Durg district of Indian state Chhattisgarh. \(With colored pictures, local names etc.\)](#)

[Snake diversity in Bilaspur district of Indian state Chhattisgarh. \(With colored pictures, local names etc.\)](#)

[Snake diversity in Janjgir-Champa district of Indian state Chhattisgarh. \(With colored pictures, local names etc.\)](#)

[Snake diversity in Raigarh district of Indian state Chhattisgarh. \(With colored pictures, local names etc.\)](#)

[Snake diversity in Jashpur district of Indian state Chhattisgarh. \(With colored pictures, local names etc.\)](#)

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[Snake diversity in Kawardha district of Indian state Chhattisgarh. \(With colored pictures, local names etc.\)](#)

[Snake diversity in Dhamtari district of Indian state Chhattisgarh. \(With colored pictures, local names etc.\)](#)

[Snake diversity in Rajnandgaon district of Indian state Chhattisgarh. \(With colored pictures, local names etc.\)](#)

[Snake diversity in Kanker district of Indian state Chhattisgarh. \(With colored pictures, local names etc.\)](#)

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[Snake diversity in Dantewada district of Indian state Chhattisgarh. \(With colored pictures, local names etc.\)](#)

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Chhattisgarh Herbs Can Give Relief To SARS Patients.

Pankaj Oudhia

Abstract

Last year Severe Acute Respiratory Syndrome (SARS) attracted the attention of health experts around the world. The research to manage this new problem is in progress in different parts of the world. Although SARS is new term for the traditional healers of Indian State Chhattisgarh but when the details about this problem have been explained to the traditional healers they suggested many valuable herbs and herbal formulations. This information can be of much help to the researchers around the world engaged in SARS research. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh the author has collected the information on over 35 species of useful herbs.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](http://pankajoudhia.com))

Traditional Healing

The traditional healers of Chhattisgarh don't consider it as serious trouble, if the patients are identified earlier. They suggested many herbs that can be used as preventive. Although the healers have suggested over 35 species of herbs but they are unanimous on two herbs i.e. Punarnava and Dhanbahr. Punarnava (*Boerhaavia diffusa*) grows as wasteland weed and commonly used as medicine by the traditional healers. According to them the use of Punarnava alone and in combination with other herbs, based on the condition of the patients, can cure the trouble effectively in very less time. In SARS affected area for the healthy patients they are having Punarnava roots as preventive measure. They suggest the patients to keep the root piece inside mouth and allow the juice to enter into the stomach slowly. Punarnava is used popularly for troubles related to respiratory system. During summer the plant dries and gets new life in rainy season. The healers believe that this nature of Punarnava is an indicator that Punarnava is having the capacity to give new life to the patients at last stage of life.

Dhanbahr is a local name of *Cassia fistula*. It is a well-known tree in Chhattisgarh. The traditional

healers use its all parts as medicine. The natives consume the curry prepared from its flowers with taste. According to the traditional healers this curry can be useful for the natives living in SARS affected areas. It can be used as promising preventive medicine. Its regular use helps in removing toxic material and improves natural body resistance.

Although SARS is not a problem for India at present but there is a need to identify the potential herbs for future. In Chhattisgarh through short surveys over 35 species of herbs have been identified. The surveys at other states can give us a long list of herbs. Immediate action is needed in this regard.

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Traditional Use of Herbs For Bites of Wild Animals.

Pankaj Oudhia



Abstract

[Indian State Chhattisgarh](#) is rich in natural forests and the conflicts between wild animals and natives are common. Every year many natives get injuries due to wild animal bites. The natives don't consider it as serious troubles. They use many home remedies and in case of complication approach to the traditional healers for systematic treatment. The healers use the herbs available in surroundings for treatment. Through the ethnobotanical surveys conducted in different parts of Chhattisgarh the author has collected information on over 70 species of herbs used by the healers for this purpose. Over 230 healers have been identified having expertise in treatment.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

The traditional healers of [Chhattisgarh](#) Plains use the combination of [Jangli Piaz](#) (*Urginea indica*) and Shahad (Honey) externally. The combination is applied externally on affected parts. It is used as first aid measure. The traditional healers of Southern Chhattisgarh use [Hadjod](#) (*Cissus quadrangularis*) herb for this purpose. The whole herb is burnt and ash is collected. The ash is applied externally on affected parts. [Hadjod is used popularly for bone related troubles](#). The traditional healers of [Bastar](#) region use [Kuchla](#) (*Strychnos nux-vomica*) for the same purpose. Externally Kuchla is used in combination with Deer urine. Many healers use human urine also. Internally [Kuchla](#) is used by boiling it in [Mahua](#) (*Madhuca sp.*) liquor.

The traditional healers of Bagbahera region use the [latex](#) of common weed [Fudhar](#) (*Calotropis gigantea*) externally. The healers of Ambikapur region use the excreta of Rat in combination with herbs mainly [Bariyara](#) (*Sida acuta*). The traditional healers of Pendra region mix the [flowers of Munga](#) (*Moringa oleifera*) and [Kathal](#) (Jackfruit) in equal proportion and boil the combination in water. The decoction is used both internally as well as externally.

These uses are very popular among the traditional healers. In many regions the natives are also aware of these uses. Its popularity among them clearly indicates its efficacy. Most of these uses have not been reported in reference literatures related to different systems of medicine in India. There is a need of clinical trials in order to provide scientific base to this important traditional knowledge.

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Natural Sweeteners: Ready to Increase The Sweetness of Life.

Pankaj Oudhia



Abstract

Although the exotic plant with immense potential as Natural Sweetener Stevia is gaining popularity among the Indian farmers as medicinal crop but there are hundreds of indigenous versions of sweeteners. The traditional healers of [Indian State Chhattisgarh](#) are having rich traditional medicinal knowledge about herbs used as sweeteners. Through the ethnobotanical surveys conducted in different parts of Chhattisgarh, the author has collected information on over 145 species of herbs. The traditional healers give preference to native plants as the use of these plant parts as sweetener is having beneficial effects on general health. These sweeteners are free from side effects.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

Since generations the traditional healers are using these sweeteners to make the decoction sweet. The traditional healers of Southern Chhattisgarh informed that in earlier days they were using many herbal sweeteners for the preparation of herbal dishes in place of sugar or Gud (Jaggery). Among the healers the use of Ratti is very popular. They use its leaves. [Ratti](#) is well known sweetener in many parts of India but the healers claim that they have some specific types of Ratti having very high sweet contents. In general the leaves of Ratti are having 50-60 times more sweetness than the sugar. Ratti is well known herb in Chhattisgarh and natural forests are rich in its natural population.

The traditional healers of Narharpur region use an herb named [Mithi Patti](#) as promising sweetener. The plant is popularly used as remedy for sunstroke. The healers add it in bitter decoction. Due to its collection for different purposes its natural population is decreasing in the region. Many healers have started growing this herb in their home gardens. This small-scale cultivation is not altering its medicinal properties. This is good sign. It is an indicator that this herb can be raised commercially in the region. The healers consider it as safe medicine for diabetic patients. The use of Mithi Patti in this way is not reported in reference literatures related to different systems of medicine in India. The author has reported it for the first time through his research articles based on ethnobotanical surveys conducted in different parts of Chhattisgarh.

Many healers use [Mulethi](#) as promising substitute. The natural occurrence of this herb is not reported in the state. The healers are dependent on herb vendors coming from neighboring states for the supply of this herb. The adulteration in original material is making this herb less popular among them.

As the area under [Stevia](#) herb is increasing in the state now the growers are worrying about its market. Unfortunately no effort is in progress to promote native sweeteners. The promotion of native species in this regard will not only help the local communities but also help the patients around the world.

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[Some promising investment projects for proposed Food Park in Chhattisgarh, India.](#)

[Traditional Medicinal Knowledge about Herbal Tea in Indian State Chhattisgarh.27. Gunja Ke Chai.](#)

[Present Status of medicinal and aromatic crop cultivation in Indian state Chhattisgarh. \(Season: Kharif; Year: 2006\)](#)

[National and international inquiries regarding medicinal herbs of Indian state Madhya Pradesh received during September, 2006.](#)

[Variations in rates of Stevia rebaudiana planting material in different Indian states. \(October, 2006\)](#)

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Bhoolan Jadi Helps The Natives Having Mental Tension.

Pankaj Oudhia

Abstract

Bhoolan Jadi is known as Short Time Memory Eraser (STME) among the traditional healers of Indian State [Chhattisgarh](#). With the herbs like Bhoolan the healers treat the patients having mental tension. In Chhattisgarh over 55 species of herbs are used for mental tension and over 200 expert traditional healers are giving their services to the patients. Through the ethnobotanical surveys conducted in different parts of Chhattisgarh the author has collected valuable information on this aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

It is common belief among the natives that Bhoolan herbs are present everywhere in forests and when any one walks over it, short term memory loss results. The traditional healers are not much convinced with this belief. They use these herbs internally as medicine. In [Chhattisgarh](#) in the name of Bhoolan many herbs are available. The process to establish its botanical identity is in progress.

The traditional healers of Chhattisgarh Plains use the roots of [Rice](#) plants in treatment. The roots are burnt and patients are advised to inhale the fumes coming from it. Chhattisgarh is known as Rice Bowl of [India](#). The roots of any variety of Rice are considered useful. The roots are also used in combination with other herbs.

The traditional healers of Southern Chhattisgarh use the roots of medicinal herb Sarp Gandha ([Rauvolfia serpentina](#)) in treatment of mental tension. According to them the use of this herb requires much precaution as over dose may cause many health problems. The natural forests of Chhattisgarh are rich in natural population of Sarp Gandha,

The traditional healers of Bagbahera region suggest the use of common [weed](#) named Narjeva. Its roots are used internally alone or in combination of other herbs. The healers of Gandai-Salewara region consider the use of Telia Kand roots useful for such troubles. Its internal use results in sound sleep. The traditional healers of Pendra region suggest the patients to plant medicinal herb [Bach](#) (*Acorus calamus*) in home gardens. According to them the essence of this herb helps the patients to get rid from mental troubles. Many healers consider the use of [Acorus gramineus](#) more promising than Acorus calamus. Rhizomes of both species are used internally also.

The traditional healers of Northern Chhattisgarh use the herbs Dodmakand and Urai for mental troubles. Both herbs are used internally. The forests of this region are rich in wild population of these herbs.

The traditional healers are not in favor of its long-term use. They are in favor of complete treatment in short time. In general the healers don't inform about the herbs to the patients. They have deep faith in this traditional knowledge. The problem of mental tension and related troubles are common throughout world. Chhattisgarh herbs can play vital role in providing great relief to these patients. Proper scientific attention is needed in order to recognize this traditional knowledge.

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Traditional Healers Are Having Much For [Rice](#) Workers.

Pankaj Oudhia



Abstract

[Indian](#) State [Chhattisgarh](#) is known as [Rice](#) bowl of India. Rice is undercultivation in almost all parts of Chhattisgarh. During Rice cultivation the workers have to pass much time in submerged Rice fields. Due to long term contact with water the workers get many types of skin infections. To manage these problems the workers use home remedies. The traditional healers are having much for these workers. They use over 85 species of herbs both internally as well as externally in treatment of these troubles. Through the ethnobotanical surveys conducted in different parts of Chhattisgarh the author has collected much information on this traditional knowledge.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

In general, as home remedy the combination of [Haldi](#) ([Curcuma longa](#)) and Sarson (Mustard) oil is used externally. It is popular among the natives of all parts of [Chhattisgarh](#). They use it as preventive also. The combination is applied on exposed parts especially on fingers of legs before entering in the [Rice](#) fields.

The traditional healers of Chhattisgarh Plains suggest the Rice workers to wash the affected part with the help of decoction prepared from Ekdandi herb. Scientifically [Ekdandi](#) is known as [Tridax](#). It grows as [wasteland weed](#) in Chhattisgarh. Many healers suggest the use of freshly collected juice of [Doobi](#) ([Cynodon dactylon](#)). It is used in same way.

The traditional healers of North Chhattisgarh suggest the patients to take the leaf juice of Nirgundi ([Vitex negundo](#)) internally as treatment. It is used at advanced stages. The traditional healers of Gandai-Salewara region suggest the use of medicinal herb [Al](#). The root extract is applied externally as sure cure as well as preventive. This use also gives beauty to legs. The traditional healers of Bagbahera region use the seeds of common weed Gondla in combination with cow ghee. The combination is applied externally on affected parts. The use is continued till complete cure. The traditional healers of Keshkal region use the dry flowers of [Dhawai](#) ([Woodfordia fruticosa](#)) to heal the wounds.

In many parts of Chhattisgarh three crops of Rice are taken in a year. According to the traditional healers the nature has kept different herbs for same problem in different seasons. For rainy season [Chirchita](#) ([Achyranthes aspera](#)), for winter season [Bemchi](#) ([Psoralea corylifolia](#)) and for summer season [Untkatara](#) ([Echinops echinatus](#)) are present in nature.

Although efforts have been made to document this traditional knowledge but still much information is undocumented. Timely documentation is needed in order to protect this important knowledge for coming generation. This knowledge can be useful in modern research related to wounds especially due to water.

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Wild Animals Know Much About Herbs.

Pankaj Oudhia

Abstract

Although it is hard to believe but the wild animals know much about herbs. They use it frequently in treatment of many common diseases. Through the ethnobotanical surveys conducted in different parts of [Indian State Chhattisgarh](#) the author has collected many interesting information on this aspect. The traditional healers of this state claim that they have learnt much about herbs from the wild animals.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

It is common belief among the natives that Bhoolan herbs are present everywhere in forests and when any one walks over it, short term memory loss results. The traditional healers are not much convinced with this belief. They use these herbs internally as medicine. In [Chhattisgarh](#) in the name of Bhoolan many herbs are available. The process to establish its botanical identity is in progress.

The traditional healers of Chhattisgarh Plains use the roots of [Rice](#) plants in treatment. The roots are burnt and patients are advised to inhale the fumes coming from it. Chhattisgarh is known as Rice Bowl of [India](#). The roots of any variety of Rice are considered useful. The roots are also used in combination with other herbs.

The traditional healers of Southern Chhattisgarh use the roots of medicinal herb Sarpgandha ([Rauvolfia serpentina](#)) in treatment of mental tension. According to them the use of this herb requires much precaution as over dose may cause many health problems. The natural forests of Chhattisgarh are rich in natural population of Sarpgandha,

The traditional healers of Bagbahera region suggest the use of common [weed](#) named Narjeva. Its roots are used internally alone or in combination of other herbs. The healers of Gandai-Salewara region consider the use of Telia Kand roots useful for such troubles. Its internal use results in sound sleep. The traditional healers of Pendra region suggest the patients to plant medicinal herb [Bach](#) (*Acorus calamus*) in home gardens. According to them the essence of this herb helps the patients to get rid from mental troubles. Many healers consider the use of [Acorus gramineus](#) more promising than Acorus calamus. Rhizomes of both species are used internally also.

The traditional healers of Northern Chhattisgarh use the herbs Dodmakand and Urai for mental troubles. Both herbs are used internally. The forests of this region are rich in wild population of these herbs.

The traditional healers are not in favor of its long-term use. They are in favor of complete treatment in short time. In general the healers don't inform about the herbs to the patients. They have deep faith in this traditional knowledge. The problem of mental tension and related troubles are common throughout world. Chhattisgarh herbs can play vital role in providing great relief to these patients. Proper scientific attention is needed in order to recognize this traditional knowledge.

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Manage Migraine Through Herbs.

Pankaj Oudhia

Abstract

Like other parts of the world Migraine (Adhasisi or Adhkapari) is common trouble in [Indian State Chhattisgarh](#). For its systematic treatment the traditional healers of this state don't use synthetic chemicals. They use over 225 species of native herbs both internally as well as externally. Most of these herbs grow as wasteland [weed](#) in surroundings. Through the ethnobotanical surveys conducted in different parts of Chhattisgarh the author has collected many interesting information on this aspect.

(More research articles by Pankaj Oudhia are available on-line at [Pankaj Oudhia](#))

Traditional Healing

In Chhattisgarh many herbs named Adhasisi are available. This name clearly indicates its use in treatment of Migraine. Since generations these herbs are in use. Among all herbs used traditionally for Migraine the name of Kuthua is at top. Its scientific name is *Xanthium strumarium*. It grows as winter season weed in wastelands. Its fruits are used in treatment in unique way. The matured fruits are tied in ears with the help of red string. If the pain is at right side the fruits are tied in left ear and vice-versa. According to the healers the red colour string is having specific relevance in treatment. As Kuthua grows as winter season weed its availability is limited to this season only. The healers are not in favor of its off season use. The roots of another herb Chirchita ([Achyranthes aspera](#)) are also used in same way but the healers suggest the use of blue colored string in case of red colored string.

The traditional healers of Southern Chhattisgarh suggest the patients to pass much time under the shade of Munga ([Moringa oleifera](#)) trees. This shade is considered beneficial for the patients. Munga fruits and leaves are used internally also. The fresh juice is applied into the nose during the attack. It gives much relief to the patients.

The traditional healers of [Bastar](#) region use the seeds of Patla for treatment. The aqueous paste of

Patla seeds is applied on affected parts in order to reduce the intense pain. To make the Patla seeds rich in medicinal properties the traditional healers irrigate the trees with the help of herbal extracts and leachates.

The traditional healers of Chhattisgarh Plains use the seeds of Charota ([Cassia tora](#)). Charota grows as wasteland weed during rainy season. The seeds are used in combination with other herbs. The use of rare herb Telia Kand is also popular among the traditional healers.

The traditional healers of Northern Chhattisgarh use special pillow prepared from the floss of medicinal herb Fudhar ([Calotropis gigantea](#)). Its long-term use is recommended. They also use the plant parts of Nirgundi ([Vitex negundo](#)) for treatment. The parts are use both internally as well as externally.

Many of these uses have yet not been reported in reference literatures. Its popularity among the traditional healers clearly indicates its efficacy. There is a need for systematic clinical trials. Through this research thousands of Migraine patients around the world can be benefited.

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Oudhia, P. (2010). Important Research Documents (Year 2006) on Traditional Healing in Indian state Chhattisgarh. <http://www.pankajoudhia.com>

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